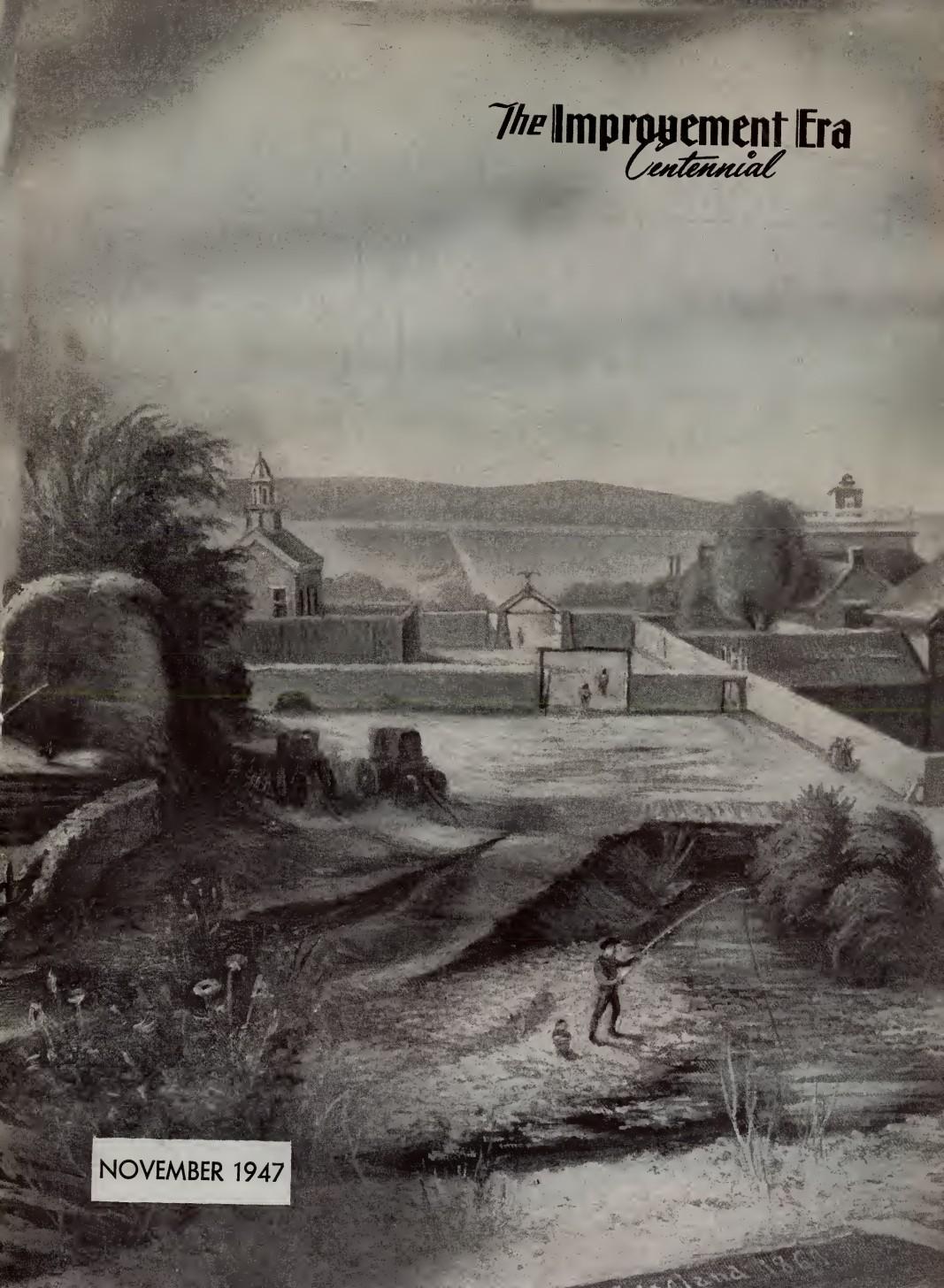


*The Improvement Era*  
*Centennial*



NOVEMBER 1947

# THE FLAME FAMILY . . .

## "STEADY" FLAME TALKS TURKEY



Here, Mrs. Homemaker, are some helpful hints on preparing your Thanksgiving dinner . . . from your gas company's Home Service Department.

**TEMPERATURE:** For best results in your gas range, use low temperature, as below. This will assure less shrinkage; uniform cooking; more tender, juicier meat; minimum fuel consumption.

Turkey Weight	Recommended Temperature	Cooking Time, Per lb.
10-12 lbs.	325°	20-25 mins.
12-18 lbs.	300°	20 "
18-25 lbs.	275°	15-18 "

If your turkey is very young and tender, even though large and heavy, the cooking time will be shortened.

### 10-MINUTE CRANBERRY SAUCE

1½ cups sugar 1 lb. (4 cups) cranberries

2 cups water

Boil sugar and water together 5 minutes. Add cranberries; boil without stirring until skins pop open (about 5 minutes). Remove from fire and allow sauce to cool in cooking vessel.

If you're planning on a new range, be sure to insist on a "CP" automatic GAS range . . . for beauty, sure results, long life and economy.

Happy Thanksgiving, folks! (It will be happier for MOTHER if she has a work-saving New Freedom gas-equipped kitchen, with ALL of us Quints as helpers.)

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# Exploring The UNIVERSE

By DR. FRANKLIN S. HARRIS, JR.

A NEW MACHINE makes possible X-ray pictures of machines in action, the turbulence of gases and liquids, the formation of heat cracks and the flow of metal in arc welding. Pictures of only one-millionth of a second exposure can be taken.

GLASS is reported to be three hundred times smoother than satin and 475 times smoother than silk.

THE deadly puff adder snake, found in many parts of Africa, has a custom of blowing itself to double size when angry. The air is allowed to escape through the nostrils to produce a soft hiss.

THE useless scrolls on the handle of a handsaw are the same as were used by the Egyptians thousands of years ago.

MILLIONS of baby chicks and eggs are transported by air each year from the United States to all parts of the world. Even livestock is sometimes shipped by air.

THE average-sized tires of an automobile revolve 43,000 times an hour when the car is moving at sixty miles an hour.

THE fireboat *Firefighter* of New York City can knock a hole the size of a railroad car through a foot-thick concrete and steel wall of a grain elevator with a powerful stream of water. It has a five-inch nozzle which can shoot 6,500 gallons of water a minute under three hundred pounds a square inch pressure.

A NEW pillow is filled with fiberglass threads instead of feathers. It is lighter and supposed to be more durable as well as safe for sufferers from feather allergies.

UNLIKE most musical instruments the saxophone is a modern instrument. It was designed and registered by Adolphe Sax just over a century ago.

AN ENGLISH blackbird has been observed to build its home entirely of old watch springs stolen from a nearby store.

THE raft spider gathers together dry leaves, twigs, and rubbish and binds them with silk to form a raft on which it may be blown about the water in a pond.

## they go together...



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*Saltines*  
by PURITY

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## The Cover

A DECADE after the arrival of the Latter-day Saints in Great Salt Lake Valley, Dan Weggeland, a noted Utah artist, painted an early pioneer scene of Brigham Young's property on what is now State Street north of the Eagle Gate. Brigham Young's private school can be seen at left of center—and there are still many men and women who remember ringing the school's old bell, a reward for good deportment. At right of center, one of President Young's homes, the Bee Hive House, is pictured. The small stream in the center, City Creek, now runs through conduits underground.

The original painting is at the Utah State Capitol Building and is owned by the Daughters of Utah Pioneers. It was adapted for cover use by Charles Jacobsen.

\*

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# The Improvement Era

NOVEMBER 1947

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"THE VOICE OF THE CHURCH"

Official Organ of the Priesthood Quorums, Mutual Improvement Associations, Department of Education, Music Committee, Ward Teachers, and Other Agencies of the Church of Jesus Christ of Latter-day Saints

\*

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### DIVERGENCE

By  
LeRoy Burke Meagher

WILE youth runs breathlessly and fast

Into the future, ferreting its schemes,  
Age walks in slower tread, with faith,  
Serenely mantled in its quiet dreams.

\*

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### Executive and Editorial Offices:

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NOTE: Of the General Authorities only two did not speak: Alma Sonne who is in Europe, as president of the European Mission, and S. Dilworth Young who is presiding over the New England States Mission. In addition to the above complete addresses by the General Authorities, addresses were given by Fritz Johanssen, Edgar B. Brosard, Eugene M. Cannon, Frank Evans, Richard E. Folland, and E. Kent Kane, which do not appear in this issue, but which will appear later in the conference pamphlet.

—Conference photographs taken by W. Claudell Johnson of the Hal Ramel Studio and "The Deseret News."

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## THE CHURCH MOVES ON

### Primary Conference

THE general presidency of the Primary Association of the Church has announced that hereafter their annual conference will be held immediately preceding the April general conference, instead of in conjunction with the June M.I.A. conference.

It is felt that this change will have many advantages: it will better fit into the year-round program that is the Primary's; it will allow officers and teachers to attend sessions of the general conference; it will eliminate a trip to Salt Lake City for many of them, in June, and help out in the housing problem at Salt Lake City that month.

The auxiliary conferences of the Church are now scheduled as follows:

Relief Society: immediately preceding the October general conference.

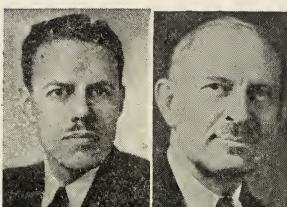
Primary: immediately preceding the April general conference.

M.I.A.: the fore-part of June.

Sunday School: general conference Sunday evening in April and October.

### Temple Square Director

PRESIDENT RICHARD L. EVANS of the First Council of the Seventy whom millions know as "the voice of Temple Square" has been appointed director of Temple Square by the First Presidency. He succeeds David A. Smith in this assignment.



RICHARD L. EVANS

DAVID A. SMITH

Bishop Smith, a former member of the Presiding Bishopric, has been the director of the bureau at the crossroads of the west since June 1943. Prior to that he was president of the Canadian Mission. He helped to establish the Bureau of Information on Temple Square nearly a half-century ago, which has grown in popularity yearly. Eight hundred thousand tourists visited Temple Square during the first ten months of 1947.

President Evans needs no introduction to the Church. He has produced and directed the Church's nationwide broadcasts since 1929, and has been managing editor of THE IMPROVEMENT ERA since the early spring of 1936.

### Palestine-Syrian Mission

REOPENING of the Palestine-Syrian Mission and the reappointment of Badwagan Piranian to preside over it

BADWAGAN  
PIRANIAN



has been announced by the First Presidency.

President Piranian presided over this mission from April 1933 to September 1937, during which time the mission headquarters was transferred from Haifa, Palestine, to Beirut, Lebanon. The mission has been under local leadership since the beginning of World War II.

President Piranian is a Swiss citizen, having his home in Zurich, where he is a salesman. He and Sister Piranian, who will accompany him on this mission, have been visiting in Utah during this centennial summer.

Members of the Church in this mission are all of Armenian descent. They are located in two organized branches, one at Beirut and the other at Aleppo, with a few scattered Saints in Damascus and Jerusalem.

### General Welfare Committee

THREE men were sustained as members of the Church general welfare committee this conference, and six members were given an honorable release after serving on the committee for a number of years.

Appointed were Mark B. Garff, member of the Deseret Industries board and former president of the Danish Mission; Leonard E. Adams, member of the coal committee operating the Deseret coal mine at Orangeville, Utah, and former bishop of the Storrs Ward, North Carbon Stake, Utah; and J. Leonard Love, member of the storehouse committee and former bishop of the Yalemcrest Ward, Bonneville Stake, Salt Lake City. (See picture, page 746.)

Released were Mark Austin, Stringam A. Stevens, Sterling H. Nelson, Ezra C. Knowlton, Howard Barker, and Clyde C. Edmonds.

The general welfare committee as now organized consists of Elder Henry D. Moyle of the Council of the Twelve, chairman; Elder Harold B. Lee of the Council of the Twelve, managing director; Elder Marion G. Romney, assistant to the Council of the Twelve, assistant managing director; William E. Ryberg, Roscoe W. Eardley, Paul C. Child, Mark B. Garff, Leonard E. Adams, and J. Leonard Love.

# Poetry

## "AT HARVEST HOUR"

"—and replenish the earth and subdue it."

*By Miriam W. Wright*

THE field lies dull and brown, still half asleep from winter's rest, And seeds, unseen, await to tell which fields were seeded best. For weed seeds will grow weeds, and all in kind, each herb, and grass, and flow'r, And no hand has the pow'r to change the seeding, at harvest hour.

This is my life to live, today and then to-morrow, And each hour brings a planting time for bloom of joy or sorrow. When seeds mature, they will be known, and this life-field of mine Will show a useless growth, or goodly beauty, at the harvest time.

## HAYSTACKS

*By Marjorie Morris*

THEY dot the fields and farms and put a mark Of finish upon the land. And yet, the tune That hails the yellow-breasted meadow lark Is caught and held as man and earth commune.

New gone, the summer sun, and toil but not Spring-bottled perfume of the fresh-stacked hay.

It is distilled in some convenient spot And loosed again when winter has its way.

Around the hearth slow hours of dreaming when

The hay is stacked, the cellar filled, and wood

Defeats the drifted, frozen cold, for then

The work that went before is understood.

As those that cut and stack the hay well know,

The earth returns full measure what we sow.

## THANKSGIVING

*By Elaine V. Emans*

I NEEDN'T say the names, Thanking for the good And perfect gifts He gives, For He understands— Long before He sent me Flower, tree, birdcall, Courage, laughter, you—I would cherish all.

## AUTUMN BEAUTY

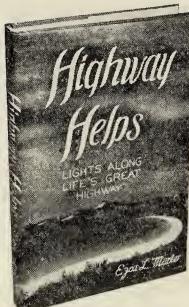
*By Helen Baker Adams*

WITH fog-dipped dawning came the white-throat's call Along the garden; on the sheltered wall I found a rain dove's long abandoned nest. There was the rich October sun, the crest Of great hills bent as if in silent prayer, Distant brown meadows, poignant leaf-smoked air.

White, quiet paths led me to mystery; Serene old homes revealed their history; The afterglow of evening tipped a cloud. I saw tall guardian elms stand straight and proud. So much of beauty I have seen today—I feel no need to journey far away!

NOVEMBER 1947

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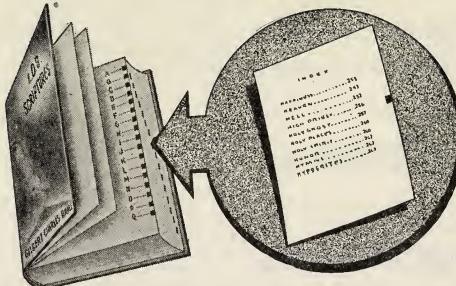
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## These Times

# TAX PROBLEMS

By DR. G. HOMER DURHAM

*Director of the Institute of Government,  
University of Utah*

A RECENT research report indicates that 1946 tax collections in Utah totaled five times the yearly average collected in 1925-1929. The total "take" for 1946 amounted to \$295.74 per capita, or \$1,183 for a family of four. These figures represent collections by federal, state, and local governments.

PERSONS complain most bitterly about increases in local taxes. One reason for this is that federal taxation in America was virtually painless until about 1913. In other words, the national government, from its founding in 1789 down to World War I was financed largely from tariff revenues. This tariff revenue was collected at American ports of entry and the charges passed on to the consumer in the form of higher prices and protection to American industries. The revenue thus derived was large enough to bear the brunt of national costs until approximately World War I. From World War I to World War II, the federal income tax succeeded the tariff as the most fruitful source of revenue. However, so few people in proportion to total population paid federal income taxes that politically the result was virtually painless. Only with the increase of federal income taxes to include virtually every worker during World War II, has the voting public come to feel the weight and pressure of federal taxation.

But even this has its painless aspect in that the overwhelming number of voters contribute by means of withholding taxes, and what is never received is never missed. As a result, in 1947, federal taxes do not produce the reaction from the voting public that an increase in the mill levy by the local school board and local city produces. The results in many ways are unfortunate.

LOCAL government is under terrific pressure from local editors, chambers of commerce, real estate associations, taxpayer groups and other associations, to reduce or limit taxes. If a municipal corporation wants to improve its library, health, sewage, school, or other services, a terrific clamor arises because the effects are immediately felt in levies on property. If high budgets are maintained in Washington, there is also clamor and opposition, but it by no means compares in volume and pressure with the clamor raised against local budgets. Yet the fact remains that the average taxpayer

gets more tangible service for his local tax dollar than from his federal tax dollar. Furthermore, the opportunity for real savings is more abundant at the federal level than the local level.

THE research report previously mentioned demonstrates that federal taxes collected in Utah in 1946 were twenty-one times greater than the 1925-29 yearly average, while state taxes increased only four times in the same period. Local government taxes (municipal and county), meanwhile, increased less than fifty percent! Yet it is probably true that there have been more printer's ink spilled, more speeches made, and more vituperation over the modest increases in state and local taxes than the 210 percent increase in federal taxes!

THE unfortunate thing, it seems to many students, is that government in America is growing disproportionately at the top and being stifled at the lower level, relatively and comparatively speaking. Yet virile counties are essential to democracy. Virile school districts are essential to democracy. Virile cities and towns are essential to democracy. And in an age when the voting public is demanding new government services by the ton, it seems all out of proportion to have local institutions geared to static, "ouch"-producing property taxes while the federal government, aided by semi-painless methods of withholding, borrowing, and financing, enjoys the flexible, fruitful expansion demanded by the people.

THE problems of these times include tax problems. Tax problems embrace the whole relationship of local institutions to the expanding power of the national state in an ineffective jural order of the world.

If you wish to place persons in a back-sliding condition, make them idle and dilatory in temporal things, even though they may be good Saints in other respects.

—Brigham Young

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SO LIGHT AND  
FLUFFY, TELL  
ME HOW TO  
BAKE THAT WAY.

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### JOSEPH L. WIRTHLIN

(Continued from page 735)

here impoverished. They had no money. All that they had was faith in God and their hands and minds with which to work, but yet God revealed to them the counsel that was necessary for their temporal success. That success is now represented in farms, industries, and in various forms of business which exist today.

THE pioneers did not think much of personal consequence, which is exemplified in a diary that I read some time ago of one of the Gardner brothers who accepted the gospel in Canada and after accepting it, he was most anxious to go to Nauvoo and shake the hand of the Prophet and visit with the Saints, but he arrived in Nauvoo too late. The Prophet had been murdered, but Brother Gardner visited with the General Authorities and with the Saints, and in his diary he wrote: "I know that these men are the Apostles of the Lord Jesus Christ, and I know the people that are following them are indeed Saints."

Returning to Canada he sold his property and made the long trek back to Nauvoo with his family, just in time to be driven out in the middle of winter. He spent the winter on the plains of Iowa. He finally made his way into Salt Lake Valley, where after ten years of struggle and almost starvation he wrote in his diary: "How grateful I am to the Lord, for now my family are sheltered under one roof. We have clothing, and we have food."

In the midst of this prosperity a messenger sent by the President of the Church requested him to come to his office at once. As he entered the office of President Young, he met one of the President's counselors coming out, and the counselor said to him: "Now, brother, don't you blame me for what's going to happen."

In a moment this good brother stood before President Young and the President said to him: "Brother Gardner, we are calling you on a mission to go and help settle Dixie."

This good man said: "I scratched my head. I spied upon the floor, and mentally I concluded I had had enough, but another thought flashed through my mind. The servant of God was calling me to perform a duty." And he answered the President: "I'll be glad to go."

He sold his mill; he sold his farm; he sold most of his livestock and taking a few belongings and his family in a wagon made the long trek in the middle of winter to what is now St. George. And from that time on, according to his diary, he did not know very much about prosperity. He was on a mission to help build up another part of the kingdom and an interesting comment is that some of the wood that rests in the great Tabernacle organ came from trees cut by this brother in Pine Valley.

He suffered privation and many physical hardships, yet in his diary I did not find one word of complaint, rather I found the spirit of gratitude and thankfulness to God because he had found the gospel of the Lord Jesus Christ. He had a testimony that the great counselor who stood at the head of this Church was a servant of Almighty God.

By following counsel closely the pioneers achieved, and I wonder now as we leave this great conference whether or not you and I are going to follow the counsel of God's servants who have admonished us in the Spirit of the Lord as to what we should do in both spiritual and temporal matters. I think of the days in 1932-3-4-5 and 6, when the philosophy was advocated that we should destroy food, that we should cut down on our crop production, and in the midst of such advice a prophet of God stood at the crossroads, and admonished the people to continue to produce more and more and to save every pound. Oh, how I wish that the modern Pharaohs of today had listened to a modern Joseph, for had this country gone forth with its great potential strength in productivity of food, there would be enough food on hand to feed a starving world. You might ask the question: How is it possible to conserve food over a period of ten or twelve years? Well, through modern means of refrigeration and canning, and other devices, it is possible to conserve food for years. Out of our own experience in storing the Relief Society wheat we know that wheat can be kept sound for many years, based upon certain principles.

And so, had the counsel of God's servants in these days been followed there would have been no difficulty in providing enough food and other necessities of life to help a starving Europe and a suffering China. Accepting and following the counsel of God's selected and anointed should be to us the word of God in this day just exactly as was the word of God in the days of the pioneers.

I HAD related to me a rather interesting story of a humble man who lives in the state of Arizona; it is as follows: Dr. John A. Widtsoe of the Council of the Twelve had been visiting in the Snowflake Stake and among other counsel he gave to the brethren was this: "Why don't you drill wells that you might bring more of this arid land under cultivation?"

President Flake of the presidency pondered over the counsel given, and he came to the conclusion that a servant of God had spoken and that it would be wise to follow such counsel. Going to a neighboring town he endeavored to secure the services of a well driller. And the driller said, "Yes, I will drill you a well. I assume you want the usual size pipe, six or eight inches."

President Flake said: "No, I want a twelve-inch pipe."

THE IMPROVEMENT ERA

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MORNING  
MILK

# Special Fast Day set by First Presidency

THE hearts of all our people have gone out to the suffering peoples of Europe. We have sent to our Saints in Europe large quantities of food and clothing which have greatly relieved their distress. We are continuing to send to them from our welfare supplies to the extent possible, having in mind our own absolute necessities here. How much we send in the future will depend upon how fully the people co-operate in carrying out our welfare program.

But the time has come when we should make our due contribution towards helping to feed and clothe the millions who are still unrelied in the countries of Europe where the ravages of war have caused such great woe, grief, and suffering.

The Council of the First Presidency and the Quorum of Twelve have, after careful and prayerful consideration, been led to fix the regular December fast day of this year as a day on which the Saints, each of them, may contribute the greatest sum they feel they can give to the relief of the sufferers of war-torn Europe. The total sum collected on this day will be sent to recognized organizations having in charge general relief measures for Europe.

The Lord has commanded us to feed the hungry and clothe the poor. Remember the word of Paul to the Corinthians:

But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.

Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver. (II Cor. 9:6-7.)

We exhort every man, woman, and child claiming membership in the Church to give cheerfully on the regular December fast day—one fast day out of the twelve regularly held during the year—as much as he can possibly spare from his own needs. And in judging his needs, let him remember how much more he has than have the European sufferers.

Let us remember the teachings of our Lord on that last day in the temple before his crucifixion:

Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

For I was an hungry, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:

Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

Then shall the righteous answer him, saying, Lord, when saw we thee an hungry, and fed thee? or thirsty, and gave thee drink?

When saw we thee a stranger, and took thee in? or naked, and clothed thee?

Or when saw we thee sick, or in prison, and came unto thee?

And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. (Matt. 25:34-40.)

As we give, so will the Lord bless us.

The First Presidency

October 30, 1947



*—Photograph, courtesy "The Deseret News"*

**F**or verily the voice of the Lord is unto all men, and there is none to escape; and there is no eye that shall not see, neither ear that shall not hear, neither heart that shall not be penetrated . . .

And the voice of warning shall be unto all people, by the mouths of my "disciples, whom I have chosen in these last days.

(D. & C. Sec. 1: 2, 4.)

*Address delivered at the Friday morning session of the 118th semi-annual general conference October 3, 1947, in the Tabernacle*

# The GROWTH

I AM very grateful this morning to be able to be here at this session of the conference. It seems incredible that there could be so much quiet and peace and comfort, yes, luxury, in this part of the world today, while in many other parts of the world people are suffering for the necessities of life, and there appears to be no hope of peace in those sections, in fact, in any section, for a long time.

We are met this morning in worship. I see in the audience, today, prominent officials of the state, our educational institutions, missionary representatives, and people from all parts of the Church. I think I should mention this morning that we have here with us the grandson of the great friend of the Church in early days, Colonel Thomas L. Kane, who offered his life that he might preserve the people in this valley, and the Lord preserved him to do his work, and he returned home safely. Today we feel grateful that his grandson is here. We hope that he will enjoy being with the people for whom his grandfather sacrificed so much.

It was eighty-nine years ago that Colonel Kane visited here, but one hundred years ago the first general conference was held in this valley. I think you would like to know just about what happened.

The conference meetings began on Sunday, October 3, and continued until Friday, October 8. During that period the weather in Salt Lake City was warm. Brigham Young was sustained as President of the whole Church. The Twelve Apostles were sustained with the exception of Lyman Wight, who was left until he came in person, which he did not do. An epistle from the Twelve was read by Parley P. Pratt and accepted by the Saints. Charles C. Rich and John Young were elected counselors to President John Smith. Father John Smith, who was my great-grandfather, was sustained as president of the Salt Lake Stake of Zion, and as patriarch to the Church.

It does not seem possible that we are talking about a hundred years ago. At that time Henry G. Sherwood, Thomas Grover, Levi Jackman, John Murdock, Daniel Spencer, Lewis Abbott, Ira Eldredge, Edson Whipple, Shadrach Roundy, John Vance, Willard Snow, and Abram O. Smoot were elected members of the high council. Charles C. Rich was also elected chief military commander. Albert Carrington was elected clerk, historian and deputy postmaster for the city. John Van Cott was elected marshal of the city—all this was one hundred years ago!

SEVERAL companies of emigrating Saints arrived in Salt Lake City on Monday, October 4. The presidency



*President George Albert Smith with his conference guest, E. Kent Kane, grandson of Colonel Thomas L. Kane of early Latter-day Saint history fame.*

of the stake and the high council met in Great Salt Lake City for the first time at 7 p.m., at which meeting they considered the advisability of building mills on City Creek and on Mill Creek.

On Tuesday the presidency of the stake and the high council met at 9 a.m. and appointed a committee to lay out farming land. The city had been surveyed, and they were now getting ready to move out a little further. Other companies of pioneers arrived in Salt Lake City on this date.

The presidency of the stake and high council met on October 6, and appointed a committee to see that the fort had proper gates made for it. Also Henry G. Sherwood was continuing his survey.

Nancy Rich, mother of Charles C. Rich, was buried beside the grave of Caroline Grant, a short distance southeast of the fort, which was out in the southwest part of the city.

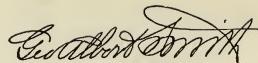
The last families of emigrating Saints arrived in Salt Lake City on Friday, October 8. There were about two thousand people in the valley at this time.

I thought that this might bring to your minds some things that would be of interest to you. It is wonderful to think that this marvelous land we live in, then desert, now is as the garden of the Lord, and to realize that our Heavenly Father preserved the people and opened the way for them to multiply and increase until today we have here in this valley every comfort, every convenience, almost every blessing that you can think of which is enjoyed in any part of the world.

In view of the visit here of the Honorable E. Kent Kane, the grandson of Colonel Thomas L. Kane, I brought with me this walking stick which I hold in my hand. It was given to my great-grandfather, John Smith, by Colonel Kane as a result of their friendship. They were great friends before either came to Salt Lake Valley, having become acquainted during the exodus of our people from Nauvoo. This walking stick was handed down from John Smith to George A. Smith, my grandfather, then to John Henry Smith, my father, and then it came to me and has been

# of the CHURCH

By PRESIDENT



passed down to my son, George Albert Smith IV.

I thought it might be of interest to go back into that history, particularly in view of the fact that we are honored by the presence of the grandson of the man who gave this cane. It came from the hickory grove at the Old Hermitage near Nashville. It was given by Andrew Jackson, the man who became president of the United States, and who owned the Hermitage and lived there, to Thomas L. Kane, and he passed it to John Smith who became the first president of the stake in this valley.

Today, instead of having only two thousand members of the Church in this valley, we have more than four thousand missionaries of the Church in the world who are sharing the gospel of Jesus Christ with the children of men—the largest number that have ever been in the world at any one time.

Hundreds of incidents could be narrated here, if there were time, that would be of interest to this particular audience. Today we are met in the great Tabernacle that is known the world over because from this building each week for more than seventeen years has gone a broadcast by the Tabernacle Choir and the great organ which has been carried to nearly all parts of the civilized world. This Tabernacle, of course, a hundred years ago had not been thought of. Since that time on this block we have the Tabernacle which holds 10,000 people and is one of the most delightful places in the world to meet in; we have the great temple; we have the Bureau of Information; we have the little old log cabin that used to be over on First North Street, and the Assembly Hall, all in this ten acre square. And I call

ing gratitude for food, clothing, and bedding we have sent them warm our hearts.

It may be of interest to you to know that since World War II closed, more than seventy-five major carloads of food and clothing and bedding have been shipped across the sea to those needy people over there, without any expense to them whatsoever.

When the war was over, I went representing the Church, to see the president of the United States. When I called on him, he received me very graciously—I had met him before—and I said: "I have just come to ascertain from you, Mr. President, what your attitude will be if the Latter-day Saints are prepared to ship food and clothing and bedding to Europe."

He smiled and looked at me, and said: "Well, what do you want to ship it over there for? Their money isn't any good."

I said: "We don't want their money." He looked at me and asked: "You don't mean you are going to give it to them?"

I said: "Of course, we would give it to them. They are our brothers and sisters and are in distress. God has blessed us with a surplus, and we will be glad to send it if we can have the co-operation of the government."

He said: "You are on the right track," and added, "we will be glad to help you in any way we can."

I have thought of that a good many times. After we had sat there a moment or two, he said again: "How long will it take you to get this ready?"

I said: "It's all ready."

The government you remember had been destroying food and refusing to plant grain during the war, so I said to him:

*"You are on the right track. We will be glad to help you any way we can."*

HARRY S. TRUMAN, PRESIDENT OF THE UNITED STATES OF AMERICA,  
TO PRESIDENT GEORGE ALBERT SMITH WHEN THE LATTER CALLED AT  
THE WHITE HOUSE IN REGARD TO SHIPMENT OF SUPPLIES TO  
EUROPEAN LATTER-DAY SAINTS

your attention to the fact that the square is adorned, not only by these buildings, but by monuments and markers in honor of those who have passed on, and is beautified by gardens of flowers, and shrubs, and trees. It is one of the most attractive squares in all the world.

WORD comes from our people in Europe. In many cases they are still having difficult times, but they are faithful, in the main, to God and the Church, and the messages that they send us from time to time in express-

"Mr. President, while the administration at Washington were advising the destroying of food, we were building elevators and filling them with grain and increasing our flocks and our herds, and now what we need is the cars and the ships in order to send considerable food, clothing and bedding to the people of Europe who are in distress. We have an organization in the Church that has over two thousand homemade quilts ready."

The group that sang for you this morning, the Singing Mothers of the Relief Society, represent that organ-

ization. They had two thousand quilts made by their own hands ready to ship. The result was that many people received warm clothing and bedding and food without any delay. Just as fast as we could get cars and ships, we had what was necessary to send to Europe.

Now, we couldn't have done that a hundred years ago. We were seeking food ourselves. Our people in this valley then were digging thistle and sego roots for food, and they were utilizing every means possible to get food to keep the soul and body together. In a hundred years the desert has been made to blossom as the rose. In a hundred years the gospel has been preached to almost all nations of the earth where it would be received. In a hundred years the people have been gathered from the various nations and have come here to Zion, and have settled and made homes. In Utah and Idaho, Nevada, Wyoming, Colorado, Arizona, Montana, California, and Oregon, the state of Washington and western Canada we have congregations as large as that can be gathered together—members of the Church of Jesus Christ of Latter-day Saints who have reason to thank God for the gospel of Jesus Christ revealed in this latter-day, for without it there could have been no such a settlement, no such a gathering as has been made by the people in this great western land.

So this morning, brothers and sisters, we have much to be grateful for. Thanksgiving should fill our hearts. Here we are in this house that has been utilized now many, many years. I was in it myself in 1875; I was a little child then and used to play around here on the great stones that were piled on this block when the temple was being built. Now they all have been finished and laid in place. The great organ was constructed, and there have been hundreds of thousands of people worship God in this building under the influence of the spirit of our Heavenly Father.

JUST north of this building a monument is being completed this morning to the emigrants who came into Salt Lake Valley, bringing all their earthly possessions in handcarts which were pushed and pulled by members of the family. They walked approximately one thousand five hundred miles, coming from Iowa City, Iowa, to this place, and they suffered untold hardships along the way. More than two hundred of them died on the way due to hunger, cold, and exhaustion, but their associates continued to arrive here eventually to make their homes.

Now, think what has happened. That same trip can be made from Iowa City into the valley of the Great

(Continued on page 745)

# They of the LAST

My brethren and sisters; I should like in the beginning to add my testimony to the many that we have heard during this conference—my testimony that God lives, that Jesus is the Christ, the Redeemer of the world, the first fruits of the resurrection; that Joseph Smith was a prophet; that through him the gospel was restored and likewise the priesthood, the authority delegated to man on earth to represent Deity here among us; and that the Prophet has been followed down to and including our present President, George Albert Smith, by men who possessed the keys of the last dispensation as conferred upon Joseph Smith.

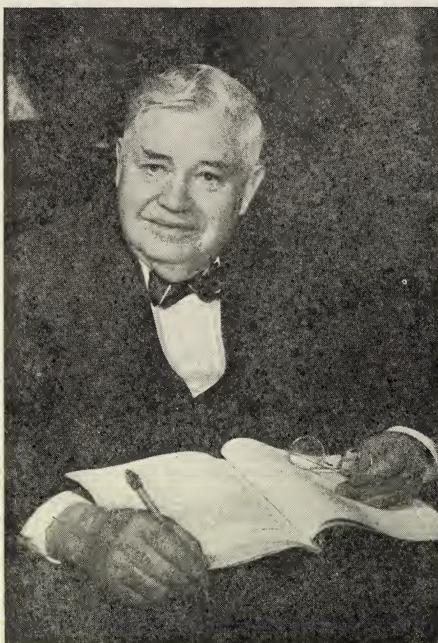
The matter that I shall give you today is very dear to my soul. Since I should like to say what I have to say in the best way I can say it, I have written it down and shall read it. I hope that what I shall say will be in harmony with the spirit of this great conference, I think the greatest I have attended in its high spiritual tone.

At the near close of this one hundredth year of the entering into these valleys of your fathers and your mothers, some of yours and mine, I wish to speak a few further words of humble tribute and thanksgiving to them, and especially to the meekest and lowliest of them, those great souls, majestic in the simplicity of their faith and in their living testimony of the truth of the restored gospel, to those souls in name unknown, unremembered, unhonored in the pages of history, but lovingly revered round the hearthstones of their children and their children's children who pass down from generation to generation the story of their faith and their mighty works, and the righteousness of their lives and living, those souls who worked and worked, and prayed and followed, and wrought so gloriously.

I would not take away one word of praise or gratitude, honor or reverence from the great men who led these humble ones of ours. They were mighty men in brain and brawn, in courage and valor, in honesty and in love of truth, living near the Lord—Brothers Brigham and Heber and Wilford and Willard and Charles, the two Orsons and Parley, and John and George and Erastus and Lorenzo and Daniel

made them leaders truly like unto Moses of old. I yield, we yield, to no one in our gratitude for them and for their work of directing the conquest of the wilderness and of saving men's souls. Their names shine lustrosly on those pages of history which record only the doings of the makers of

But I should like now and here to say a few words about those who trod after where those giants led, some in the same companies that the Brethren piloted, some in later companies following that year and the years after, some in the fateful handcarts with their unexcelled devotion, heroism, and faith.



PRESIDENT J. REUBEN CLARK, JR.

epochs—those choice spirits, chosen before the foundation of the world, to be the leaders and builders of dispensations of God's dealings with men; and these leaders of ours to be the builders

all trickling forward in a never-failing, tiny stream, till they filled the valley they entered and then flowed out at the sides and ends, peopling this whole wilderness—waste which they fructified, making it to fulfil the ancient prophecy that the desert should blossom as the rose.

I would like to say something about the last wagon in each of the long wagon trains that toiled slowly over the plains, up mountain defiles, down steep, narrow canyons, and out into the valley floor that was to be home—this last wagon: last, because the ox team that pulled it was the smallest and leanest and weakest, and had the ten-

*"UPRIGHT men they were, and fearless, unmindful of what men thought or said of them, if they were in their line of duty."*

and Joseph and Jedediah, and a host of other giants, each and all richly blessed with the Lord's divine love and with that gift of the Holy Ghost that

of that dispensation which of old was named the Dispensation of the Fulness of Time. Unnumbered eternities will remember and honor them.

# WAGON

By PRESIDENT

*Heber C. Kimball* OF THE FIRST PRESIDENCY

derest feet of any in the train; it was slow starting, and slow moving; last, because worn and creaking, it took more time to fix and to grease, for young Jimmy generally had trouble in getting the wagon jack under the "ex"; last, because its wind-rent cover was old and patched and took hours to mend and tie up to keep out the storm; last, because the wife, heavy with child, must rest till the very moment of starting; last, because sickly little Bill, the last born, poorly nourished, must be washed and coaxed to eat the rough food, all they had; last, because with all his tasks—helping little Bill, cooking and cleaning up the breakfast,—Mother was not able to help much—Father took a little longer to yoke his cattle and to gird himself for the day's labor; last, because his morning prayers took a few more minutes than the others spent—he had so many blessings to thank the Lord for and some special blessings to ask the Lord to grant, blessings of health and strength, especially for his wife, and for little Bill,

often shut out from their sight by heavy, dense clouds of the dust of the earth. Yet day after day, they of the last wagon pressed forward, worn and tired, footsore, sometimes almost disheartened, borne up by their faith that God loved them, that the restored gospel was true, and that the Lord led and directed the Brethren out in front. Sometimes, they in the last wagon glimpsed, for an instant, when faith surged strongest, the glories of a celestial world, but it seemed so far away, and the vision so quickly vanished, because want and weariness and heartache and sometimes discouragement were always pressing so near. When the vision faded, their hearts sank. But they prayed again and pushed on, with little praise, with not too much encouragement, and never with adulation. For there was nearly always something wrong with the last wagon or with its team—the off ox was a little lame in the right front shoulder; the hub of the left front wheel was often hot; the tire of the hind wheel on the

from her burden. Each jolt of the wagon, for those ahead had made wagon ruts almost "ex" deep, wrung from her clenched lips a half-groan she did her best to keep from the ears of the anxious, solicitous husband plodding slowly along, guiding and goading the poor dumb cattle, themselves weary from the long trek. So through the long day of jolting and discomfort and

*"Of a truth I perceive  
that God is no re-  
spector of persons: But in  
every nation he that fea-  
reth him, and worketh  
righteousness, is accepted  
with him." (Acts 10:34,  
35.)*

*"With sundered heart strings, companioned with  
privation and with sacrifice even to life itself,  
these multitudes have made their way to Zion, to join  
those who were privileged to come earlier, that all  
might build up the kingdom of God on earth."*

and for the rest, and then the blessings for himself that his own courage would not fail, but most of all for the blessing of faith, faith in God and in the Brethren who sometimes seemed so far away. For they were out in front where the air was clear and clean and where they had unbeknown vision of the blue vault of heaven. The Brethren had really visioned the glory of the Lord, who walked near them, put his thoughts into their minds; his spirit guided and directed them, petitioned thereto by the thousands of Saints who were back in Winter Quarters, back in Iowa, back in the States, and beyond, even across the waters, for the faithful poured out their souls in fervent prayer to Almighty God that the Brethren should be inspired. The Saints buoyed up the Brethren out in front with encouragement, with praise, and sometimes even with adulation. Knowing the Brethren were prophets of God, the Saints gave them full confidence, daily, almost hourly, expressed. The Brethren lived in a world of commendation from friends and the tried and true Saints. Rarely was their word or their act questioned by the faithful Saints. This was as it should be and had to be to carry out the Lord's purposes.

But back in the last wagon, not always could they see the Brethren way out in front, and the blue heaven was

same side was loose. So corrective counsel, sometimes strong reproof, was the rule, because the wagon must not delay the whole train. But yet is that last wagon there was devotion and loyalty and integrity, and above and beyond everything else, faith in the Brethren and in God's power and goodness. For had not the Lord said that "not even a sparrow falleth unnoticed by the Father, and were they not of more value than sparrows?" And then they had their testimony burning always like an eternal fire on a holy altar, that the restored gospel was true, and that Joseph was a prophet of God, and that Brigham was Joseph's chosen successor.

WHEN the train moved forward in the early morning sun and the oxen with a swinging pull that almost broke the tongue got that last wagon on the move, the dust in the still morning air hung heavy over the road. Each wagon from the first stirred up its own cloud, till when the last wagon swung into line, that dust was dense and suffocating. It covered the last wagon and all that was in it; it clung to clothes; it blackened faces; it filled eyes already sore, and ears. The wife, soon to be a mother, could hardly catch her breath in the heavy, choking dust, for even in the pure air she breathed hard

sometimes pain, sometimes panting for breath, the mother, anxious only that the unborn babe should not be injured, rode, for she could not walk; and the children walked, for the load was too heavy and big for them to ride; and the father walked sturdily alongside and prayed.

When in the evening the last wagon creaked slowly into its place in the circle corral, and the Brethren came to inquire how the day had gone with the mother, then joy leaped in their hearts, for had not the Brethren remembered them? New hope was born, weariness fled, fresh will to do was enkindled; gratitude to God was poured out for their knowledge of the truth, for their testimony that God lived, that Jesus was the Christ, that Joseph was a prophet, that Brigham was his ordained successor, and that for the righteous a crown of glory awaited that should be theirs during the eternities of the life to come. Then they would join in the songs and dancing in the camp, making the camp's gaiety their own, as much as Mother's condition would permit.

Then the morning came when from out that last wagon floated the la-la of the newborn babe, and mother love made a shrine, and Father bowed in reverence before it. But the train must move on. So out into the dust and dirt the last wagon moved again, swaying and jolting, while Mother eased as best she could each pain-giving jolt so no harm might be done her, that she might be strong to feed the little one, bone of her bone, flesh of her flesh. Who will dare to say that angels did not cluster round and guard her and ease her rude bed, for she had given another choice spirit its mortal body that it might work out its God-given destiny?

(Continued on page 747)

*Address delivered at the Sunday morning session of the 118th semi-annual general conference October 5, 1947, in the Tabernacle*

Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?

Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. (Acts 2:37-39.)

BEFORE commenting on the thought expressed in this scripture, may I take one moment, in behalf of the Utah Centennial Commission, and, so far as I may, the governor and other state officials who have sustained the commission, to express to the people of Utah heartfelt commendation for their co-operation and united effort during this centennial year.

*"WE are living in what may be the most epoch-making period of all time. Scientific discoveries and inventions, the breaking down of heretofore approved social and moral standards, the uprooting of old religious moorings all give evidence that we are witnessing one of those tidal waves of human thought which periodically sweep over the world and change the destiny of the human race."*

I wish to name especially the county committees, the public schoolteachers, President Olpin and the University of Utah, President McDonald and the Brigham Young University, President Harris and the Utah State Agricultural College, President Dixon and the Weber College, and the Utah State Teachers' Association—these must be added to the director and to the scores of committees heretofore publicly recognized, to whose united and devoted effort is due all credit for whatever success has been achieved during the 1947 celebration.

Meeting with you this morning in this great conference, I am deeply grateful for my knowledge of the existence of God, our loving Father, and of his Beloved Son, our Savior in very deed. I am grateful for the restoration of the gospel of Jesus Christ. In the depths of my soul I know it is true.

I am happy in my love for my immediate associates, President George Albert Smith and President J. Reuben Clark, Jr., and for these noble men of the Council of the Twelve, the Assistants to the Council of the Twelve, the Council of the Seventy, the Presiding Bishopric, the Patriarch. I find it a joy to work with you loyal men who preside in stakes and wards and branches. It is a privilege to have the opportunity to

# The SIGNIFICANCE of

labor with you, to recognize your unselfish devotion to the Church.

Life, though freighted with great responsibilities and a consciousness of my inability, and regrets for failures, is still wholesome and sweet.

The world is full of honorable men and women who, as those men who accosted Peter on the day of Pentecost, desire to know what to do—what to believe.

A man who has reached the four score mark in years hailed me yesterday morning with the comment: "The world is in a terrible condition, isn't it?"

I replied: "It certainly is and greatly in need of wise, steady guidance."

BRETHREN and sisters, we are living in what may be the most epoch-making period of all time. Scientific discoveries and inventions, the breaking down of heretofore approved social

and moral standards, the uprooting of old religious moorings all give evidence that we are witnessing one of those tidal waves of human thought which periodically sweep over the world and change the destiny of the human race.

I call attention to world conditions because the mission of the Church of Christ is worldwide. Its responsibility and commission is to

... teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you. (Matt. 28:19, 20.)

*"WHAT the sun in the heavenly blue is to the earth struggling to get free from winter's grip, so the gospel is to sorrowing souls yearning for something higher and better than mankind has yet found."*

Last September 23, Colonel James M. Gillespie, commander of the robot C54 Skymaster, made a flight of twenty-four hundred miles from Newfoundland to Brize Norton Airfield, England, demonstrating that a pilotless plane can be sent three thousand miles from the United States and back again from one radio station.

Fourteen men crossed the ocean without touching a button or a wheel!

Imagine what could happen if, instead of fourteen passengers, that robot plane carried two thousand five hundred pounds of atom bombs. Then imagine not only one such plane, but fifty, all bent on destruction, and guided accurately by mechanical brains!

A more recent dispatch from Washington (September 30, Associated Press) says that "robot warfare between continents is definitely possible." It states further that "the methods and equipment needed to make missiles capable of carrying a five thousand-pound war head at six hundred miles an hour for four thousand miles are already well known in this country."

On August 11, 1947, William P. Odom, twenty-seven-year-old airplane pilot, completed a world record by flying around the globe in seventy-three hours, five minutes and eleven seconds, at a speed of 310 miles an hour.

On August 26, 1947, a navy plane, piloted by Major Marion E. Carl, thirty-one years of age, broke the air speed record by flying at the rate of 650 miles an hour.

What modern science is doing in other fields is even more astounding.

In a current magazine for this month, the thought is advanced as a possible accomplishment that man may succeed in turning night into day, not by candles, lanterns, or electric lights, but by "doing away with the earth's darkness entirely." One of the experiments now being carried on has to do with forms of electrons that "rush through ninety million miles of space between the sun and the earth and crash into the atmosphere."

When the electrons hit a molecule or atom of one of the atmospheric gases, the molecule or atom is ionized, and the gas glows just as it does in a fluorescent light bulb. There you have the germ of the idea that may prove to be one of the great scientific developments of our time.

I refer to these marvels, which are merely illustrative of many others, to

emphasize the fact—if anything so obvious needs emphasis—that we are living in an age of scientific discovery and invention unequalled by any previous period in the world's history—discoveries latent with such potent powers either for the blessing or the destruction of human beings as to make man's responsibility in controlling them the

# WORLD TRENDS

By PRESIDENT

David O. McKay  
OF THE FIRST PRESIDENCY



PRESIDENT DAVID O. MCKAY

most gigantic ever placed in human hands.

This responsibility and its possible results prompted one man (Hayden) to write:

Today, as seldom if ever before, human society is threatened with disintegration, if not complete chaos. All the ancient evils of human relationships, injustice, selfishness, abuse of strength, become sinister and terrible when reinforced by the vast increase of material power. The soul of man cowers, starved and fearful, in the midst of a civilization grown too complex for any mind to visualize or to control.

THROUGHOUT the world generally today there is a spirit of unrest, a grasping for untried ideologies, (and our community is not an exception), and, what is worst of all, a tendency toward moral abandonment. It is all too apparent that "our spiritual culture lags far behind our material culture in its development."

Now is a time when peoples in all the world should pause and in all earnestness repeat the Pentecostal question propounded to Peter and other apostles:

Men and brethren, what shall we do?

Representatives of fifty nations are now assembled trying to find an answer. Communist nations, however, are clashing with Christian groups, and it looks as though the proverbial dove of peace if not killed might again be seriously crippled.

At the final plenary session of the United Nations Conference when the charter was about to be signed, five great leaders invoked the Lord's aid to the end that the cause of peace would not fail.

Said Mr. Edward Stettinius:

To the governments and peoples of the fifty nations here represented, this charter is now committed, and may Almighty God from this day on and in the months and years to come sustain us in the unalterable purpose that its promise may be fulfilled.

The Earl of Halifax, chairman of the delegation of the United Kingdom, said:

Let us also, mindful alike of the world's need and of our own weakness, pray that, under God's guidance, what we have done here in these last weeks will be found worthy of the faith which gave it birth,

*"We must continue to declare that the gospel, the glad tidings of great joy, is the true guide to mankind; and that men and women are happiest and most content who live nearest to its teachings."*

and of the human suffering which has been its price.

His Royal Highness, Amir Faissal Ibin Abdiel Aziz, chairman of the delegation of Saudi Arabia, stated:

As long as we are united together in a spirit of co-operation, the hand of Almighty God will lead us. We shall always have his aid so long as we help one another.

And Field Marshal Jan Christian Smuts of South Africa, said:

May heaven's blessings rest on it.

And the President of our own United States prayed that under God's guidance the cause would succeed.

Unless such appeals were mere empty phrases, these leaders indicate the only safe and sure way wars may be averted, and peace among nations established. Not through communistic theories, not by the manifestations of mistrust, suspicion, and hatred will the turbulency of national ills be quieted. Unless the spirit of Christianity permeates the deliberations of the United Nations, dire tragedies await humanity.

On the other hand never since the beginning of history has there been such an opportunity for the nations to utilize inventions and scientific discoveries to the blessing and peace of human beings.

Dr. Charles A. Elwood truly says:

Our material culture has advanced by leaps and bounds until we find almost unlimited physical power in our hands; but our spiritual culture has lagged, and we find many of the traditions of barbarism still strong among us, especially the traditions of war and self-indulgence at the expense of others. These traditions, along with the ignorance and paganism of the masses of mankind, make our world, we must acknowledge, a veritable powder house at the present time. Almost any powerful group foolish enough to do so could explode it. If western civilization emerges from this situation safely, it will only be through a deeper appreciation of the social ethics of Jesus than it has yet shown.

O, shall we never learn  
The truth all time has taught—  
That without God as architect  
Our building comes to naught?

THE following remarks made by United States congressmen in the House of Representatives sound a true note of warning to the world:

The nations and peoples of the earth must go back to God the Father no matter how hard, how long, or how bloody the road. The conflict in which we are now and will be engaged during the coming years will determine the destiny and type of government for mankind for the next thousand years. By our courageous faith, by our patient sacrifice, and by our loyal obedience to God, we shall build a permanent, new-world social order, founded upon the enduring and eternal principles of

(Continued on page 748)

# HOLE IN THE ROCK

By Anna Prince Redd

## SYNOPSIS

IN 1879 President John Taylor called settlers from Cedar City, Parowan, and Paragonah to open a new mission in southern Utah. Although reluctant to leave their settled valleys, they accepted "the call," gathered their equipment, and started on the long, hazardous journey. Although a way had been charted the advent of Bishop Andrew Schow and James Collett of Escalante made a new route seem advisable. Scouts were selected who penetrated into the desolate region only to find that the river was hemmed in by towering, perpendicular cliffs that defied descent. The plight of the little group was desperate. Food and water as well as fuel were at a minimum with little chance for betterment until they could win through the intervening desolation. Most of the company remained at Forty and Fifty Mile camps, but a small part had been moved forward to the Hole in the Rock. Scouts were again selected to blaze a trail for the company to follow. Others were set to work to build a road and still others to widen the crack, with little equipment other than their will to achieve. A mountain sheep indicated a devious way for the scouts to follow to the base of the cliff. After interminable hardships they made their explorations and returned to the Hole in the Rock, a pitifully starved group to whom food had twice miraculously come. With the report from the scouts plans were perfected to lower the wagons through the Hole in the Rock. Kumen Jones was the first to go down, and the others followed until only one wagon and one family remained on the snowy plains above—that of Stanford Smith. When he returned, after helping ferry wagons across the river, he found his wife Arabella with their three children huddled under blankets trying to keep warm. Alone, Stanford and Arabella decided to make the descent. With Stanford in the wagon and Arabella clinging on the lines of Old Nig, hitched on behind to act as a break, they hurtled down the terrifying crack, having left their children at the top. Gallant, desperately wounded, Arabella was dragged all the way down the crack, and though white and shaken, answered Stanford's query as to how she made it by stating, "Oh, I clung-hopped right along!" Then laughing, shaking, weeping with relief they clung together for a moment before Stanford returned for the children.

## CHAPTER XI

SFANFORD's wagon lumbered out of the crack and across the rutted sand flats to the river and the ferrymock, rocking on uncertain, patched-up wheels, tongue awry and cover billowing in the wind of the chill January dusk. The team, limping painfully, strained at getting the heavy wagon along. Behind the wagon and free of it came Old Nig, legs sprawled to support his trembling frame, and head dejectedly low.

As they emerged from a clump of bullberry bushes that grew rank along

the river's edge, Stanford saw five men lined up across the road. They carried ropes and chains and an apologetic air that set Stanford's jaw in a stubborn line.

"Well, see there!" he said to Arabella. "It's a posse!"

Arabella's pain-filled eyes went swiftly from the five men to her husband's face, but he gave her no chance to reprove him.

"Hi there, snails!" His unsmiling voice and eyes drove past them, just as he evidently intended to do, for he hurried rather than slowed his team, cracked his whip and shouted at things in general.

The five men side-stepped in surprise as Stanford bore down upon them.

"We came back to help you—" one of them began, but Stanford cut him short. "How's the ferry, boys? Any of it left for me to get across on? There sure wasn't enough road left to brag about!"

Arabella caught at Stanford's hand but was brushed gruffly aside.

The man tried again. "Brother Smith, we didn't know—"

Again Stanford interrupted, and let the words trail over his shoulder as he passed them. "That the wagons were all down—no, of course you didn't—"

He had intended to remind them that they had been too busy looking after themselves, but a sudden sagging of Arabella's body against his reminded him of the jagged gash along her hip, her gallant anger, the courage that had kept self-pity from her voice, and he was instantly ashamed of his own petulance.

"It's all right, fellows." He stopped abruptly. "We managed fine. My wife here," his arm rested proudly across Arabella's shoulders, "is all the help a fellow needs—next to God."

The men turned to walk beside the wagon as it proceeded along the trail. The silence constrained—the silence of men too weary and full of trouble for speech.

Arabella's fingers slid up her arm until they rested against Stanford's hand, pressed firmly about her shoulder for support. Her smile was a sermon of forgiveness.

THE SUN was setting. Already the long shadow of the towering red cliff had darkened the river. The huge log raft topped by its lumber box swished gently with the current—invitingly, Arabella thought, and hoped she would go to sleep and forget her



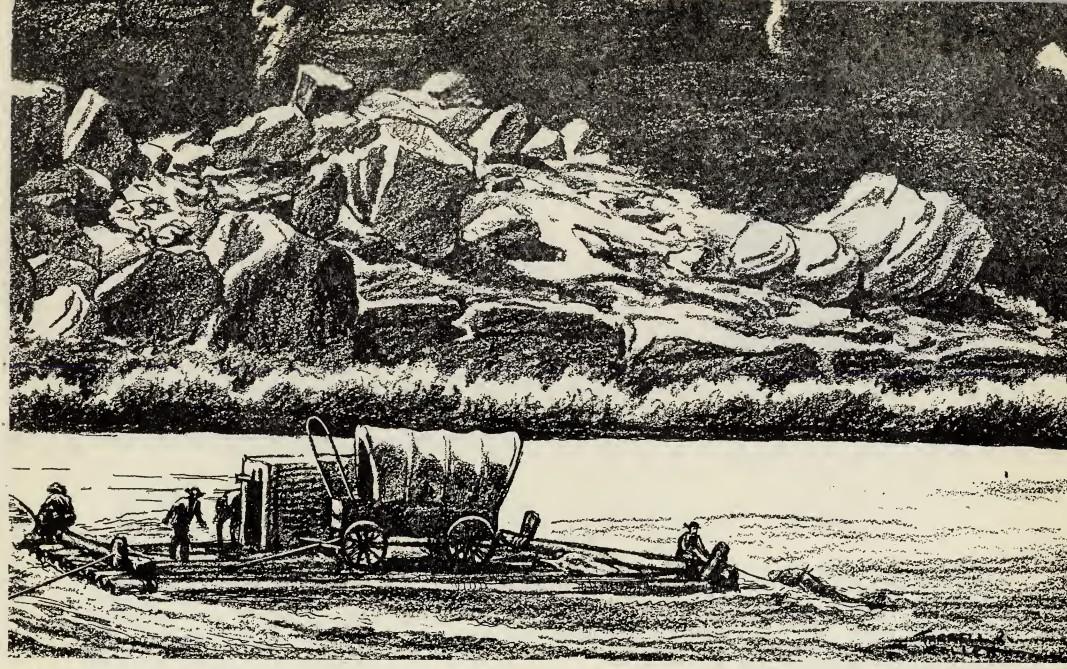
pain the moment her wagon was loaded onto the raft. She did not ride in the wagon, but lay on a blanket near the edge of the raft and watched the walls of the cliff recede, heard the echoes of the voices grow fainter and fainter until lost in the gentle lapping of the water against its unwieldy cargo as it bore her farther and farther from the desert camp that had held her mind and flesh in such a torture as she had never known. Moving . . . moving . . . It was no delusion. The boat was launched. She and Stanford, Ada, LeRoy, and baby George were going to San Juan. She closed her eyes, let her hand fall over the side of the raft to see if she could caress the water, and was asleep.

When an hour later Stanford lifted her in his arms to carry her from the raft to the loaded and waiting wagon, he was startled by the utterly peaceful relaxation of her body, fearful that she might be going to die. "We are across the river, Belle," he cried. "We're all ready to start up the dugway on this side. I—I can't make it up without—without you!"

Arabella laughed, a low few notes that sent Stanford's pulse racing with relief.

"You darn near scared the wits out of me!" he cried gruffly. "Don't you ever act like that again. You just go on kicking my shins. That's the treat I like!"

Arabella laughed again. "We're a couple of lunatics, both of us. I hope we



-Illustrated by Farrell Collett

go on and on—me in your arms—like this."

"Not on a crow's nest!" Stanford cried, and put her into the wagon seat. "I get goose pimples when you want to be taken care of."

"It's nearly dark," Arabella said, beginning to dread the long steep dugway where the shadows had merged with the scars of the pick and crowbar, the pits from the blasting, and the uncertain looking wall of rock that they must climb.

As the wagon started up the precarious dugway pulled by the horses and pushed by the five men, Arabella turned to look back.

"The last wagon down the crack!" she sighed. "The last trip across. From down here there is no Hole in the Rock at all. Only a leaning cliff, ages old, to close the pages of our brief history."

Tears streamed down her face, and she began to sing:

Oh, we're on the road again,  
Pioneering women and men  
On the trail for old San Juan!

Out over the Colorado floated the San Juan song, a requiem to all the hopes and dreams that lay behind.

It's far off the beaten track,  
And we never will come back,  
But we'll find our El Dorado  
In San Juan!

From the rear of the wagon came five full, encouraging voices—

To the east, then!  
To the east, Men!  
Carry on!

CHOKED and silent, Stanford gave his attention to the team and Old Nig, resting, then pulling, and resting again, until the wagon reached the top. Turning out from the road a little, he locked the wheels with the brake, tied the lines and leaped down to a broad shelf of rock that seemed to teeter with his weight, so close was it to the edge of the precipice.

The five men dusted the sand from their beards, eyes, and clothes, and, following the wheel trench, came out on top, near where Stanford stood.

Stanford extended his hand to each man. "I'm sorry if I sounded gruff when I saw you fellows coming," he said sincerely. "Without your help, and with no doubling-up teams, I couldn't have made this climb. I'd have been worse off than I was back there in the crack!"

"We don't know how you ever did that alone," one of the men exclaimed admiringly. "We've been tryin' to figger it out."

"I don't know how any of us have done any of this," Stanford answered soberly. His eyes trailed down the dug-way, across the raft and the river, along the sandy edge of the shore, to

where the Hole in the Rock began to stand out in shadow, as a star stands out on a white face. "A magnificent place for adventure!" he thought, bringing his eyes back to the men and to Arabella, sitting like a blended shadow on the wagon seat, "I'm glad to see the last of it. It's not good for man to be dwarfed into insignificance." He shook himself and involuntarily stepped back from the projecting rock on which he stood. Man must feel bigger than rocks and earth and trees and water. Out there were the scars of things that had marked men's faces with fear, and he did not like them. There might be many more things ahead to fear, but none of them could hold the menace of famine and loneliness with which the desert had tried to conquer them. They could make progress now. Heartening progress! What if only a mile a day? They still could keep moving, working at something that led them toward the sun—not down into darker and darker, narrower and narrower fastnesses.

"Motion is as essential to man's feet as it is to his blood," he concluded aloud, then laughed quietly. "And I guess that's just what you fellows are hankerin' for now—foot motion toward your own camp and outfits."

He extended his hand again, and each of the men pressed it warmly.

(Continued on page 726)



PRESIDENT GEORGE F. RICHARDS

Address delivered at the Saturday morning session of the 118th semi-annual general conference October 4, 1947, in the Tabernacle

MY dear brethren, sisters, and friends. I feel this a tremendous responsibility, undertaking to lead in intelligent, profitable thought, a congregation of thousands of intelligent people, present and on the air, members and non-members of the Church, and I sincerely hope that what I shall say will be of some interest and profit.

I suppose that most persons born into this world and living to reach maturity, at some time in their lives, entertain some such thoughts as these: where did I come from, why am I here, where am I going when I leave this sphere of action, and what effect will my life's actions here, have upon my future life?

The gospel of Jesus Christ, as we have received it by divine revelation, makes satisfactory answer to these and many other important questions which arise in the mind from time to time. A like statement cannot be made in truth of any other religious organization. It teaches us that we lived as intelligent beings in the spirit before coming to this earth, that we are the spirit-born sons and daughters of God, brothers and sisters of the Lord Jesus Christ, he being the first-born in the spirit, and the only begotten of the Father in the flesh. Coming to this earth is an important part of the plan instituted in the council of heaven for man's eternal progression toward the goal of our existence, which is an exaltation in the kingdom and presence of the Father and the Son forever.

It is here we are to make every preparation necessary for the life to come. There are certain prescribed conditions that must be complied with. There are principles to be accepted, ordinances to be received, commandments to be kept, laws to be obeyed, sacrifices to be made, service to be

rendered, family relationships to be formed, and we are to live by every word that proceedeth forth from the mouth of God. We are to love the Lord, our God, with all our hearts and our neighbors as ourselves. We are even to love our enemies; to bless them that curse us, do good to them that hate us and pray for them which despitefully use us, and persecute us, following the example of Jesus who, when being persecuted to the death, prayed to the Father to forgive his persecutors. This represents the true spirit of Christ which should motivate all our life's actions. We should strive to be in the image of God in principle and in conduct as well as in form. We should be orthodox in our thinking, our understanding, our teachings, and in our living.

*"THERE are two great, unseen powers operating upon the minds and hearts of the children of men today, the power of God and the power of Lucifer, or Satan, each striving for the souls of men; the one to save, and the other to destroy."*

We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul—We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things. (Thirteenth Article of Faith.)

THE laws of the gospel are the laws of God and are as perfect in their sphere as are the laws governing the universe and all nature. They originated from the same source, and when obeyed by man, they produce order and beauty. Man only of all of God's creations is disobedient to his laws.

The gospel law is that by which our Savior lived, and which made him what he was in life, and what he now is, enthroned in glory at the right hand of God, the Father, in his celestial kingdom.

The same gospel laws are intended to make us like the Savior and to save us with him in our Father's kingdom. He has given us our agency and power to overcome and live the law.

James Allen, author of the book *As A Man Thinketh* expresses therein this religious thought:

As a being of power, intelligence, and love, and the Lord of his own thoughts, man holds the key to every situation, and contains within himself that transforming, regenerating agency, by which he may make himself what he wills.

My religious education has been and is such, that if I do the things that I know I should do, and leave undone the things I know I should not do, my salvation, the goal of my existence, will be secure. My religion encourages me in my efforts so to do. It has both a stimulating and a restraining influence upon my life, encouraging and stimulating me to good deeds, and restraining me from wrongdoing.

I am a better and happier man because of my religion and its influence upon my life. I would have been a better and happier man than I am, had I lived more in accord with the precepts of my religion, the gospel of Jesus Christ.

Someone has said that experience is a dear school but that fools will learn in no other.

This suggests that a wise person will learn and profit by the experience of others.

We have many object lessons given us in the scriptures from which to profit. In the council in heaven, before the world was, two courses were placed before us; that proposed by the Firstborn, and the other by Lucifer; the one leading unto everlasting life, the other to everlasting disappointment. We had definitely decided before coming to earth which course to follow.

The Negro race have been forbidden the priesthood, and the higher temple blessings, presumably because of their not having been valiant while in the spirit. It does not pay to be anything but valiant.

Through John the Revelator, the Lord said to the Laodiceans:

I know thy works, that thou art neither cold nor hot: I would thou wert cold or (Concluded on page 760)

THE IMPROVEMENT ERA

# The Sin of INGRATITUDE

By Joseph Fielding Smith

OF THE COUNCIL OF THE TWELVE

Address delivered at the Sunday afternoon session of the 118th semi-annual general conference October 5, 1947, in the Tabernacle

I HAVE been edified by the remarks of my brethren during the several sessions of this conference. We have received instruction, admonition, warning: our attention has been called to

Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets. (Matt. 22:36-40.)

If we will observe this first law, the second naturally will follow, and in fact, as the Savior has pointed it out,



ELDER JOSEPH FIELDING SMITH AND SISTER SMITH

our shortcomings; and I hope all will be remembered.

It is my desire, in the few minutes that I have, to add my little part by testimony, instruction, and counsel as the Lord may lead me to speak. I have had a number of topics in mind since the beginning of this conference, and somebody gets up and delivers these talks. So I thought perhaps I could think of something that someone else would not think of, and I want to talk to you this afternoon for a little while on the sin of ingratitude, which I consider to be the most prevalent of all sins, for we are all guilty of it; I am, you are, the people everywhere upon the face of the earth are guilty of this sin in some degree.

On one occasion, we read in the scriptures, a young lawyer came to the Savior with a question, tempting him and saying:

we will not be guilty of a breach of the law and the prophets in anything else.

JESUS CHRIST came into this world with a definite mission as the Savior of men and the Redeemer of the world. When Nicodemus came to the Savior, making inquiry, and he came by night because he was afraid of the Jews, but believing in Jesus Christ, he asked him some questions and the Savior gave him some definite instruction in regard to baptism by water and by the spirit, and in the course of the remarks, that which followed, the Savior said this:

And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whoso-

ever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God. (John 3:14-21.)

Then the Savior adds:

He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him. (John 3:18.)

NOW, may I spend a few minutes presenting before us what we all know to be the truth, that Jesus Christ came into this world to die. That was his mission, and by that death upon the cross and through the shedding of his blood, to bring redemption, twofold, first, to redeem men from Adam's transgression, to restore him again to life, to destroy death, gain the victory, which apparently Satan had won through the transgression of Adam. In some manner which I cannot fully explain and which you cannot fully explain, there was a necessity for an infinite atonement, a God dying for a fallen world, and that had to be by the shedding of blood, and his blood only could be shed to restore again that life which had been taken away, and bring back again to man the power to live forever. And through his death there comes to us universally, to every living creature, a resurrection of the dead. The Lord does not ask us whether we want to be redeemed from death or not. We were not responsible for it, and, therefore, it is not held against us; it is not to our charge. As Paul has said:

For as in Adam all die, even so in Christ shall all be made alive. (I Cor. 15:22.)

That is the free gift of God the Eternal Father, through Jesus Christ, his Son, to every living soul, men, women, children, from the fall of Adam to the end of time.

Now that is a wonderful gift. It comes without our asking. It comes to the wicked as well as to the righteous. In the fifth chapter of John the Lord speaks to the people of the time coming, and he says it was already here, when the dead should hear the voice of the Son of God and they who heard should live. Yes, not only those who heard it, that is, received his truth, for he added this, when they marveled at what he had to say:

Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice. And shall come forth; (Continued on page 761)

# PRACTICAL Usage of RELIGION

Address delivered at the Sunday morning session of the 118th semi-annual general conference October 5, 1947, in the Tabernacle

By *Stephen L. Richards*

OF THE COUNCIL OF THE TWELVE



ELDER STEPHEN L RICHARDS

We gather periodically in the conferences of the Church, or listen over the radio to the proceedings as a part of our worship, in order that we may be refreshed in our faith and edified in our concepts and duties. I am sure that the sessions of the present conference have served us well in these respects. It is my earnest desire that I may contribute a little to the stimulation and encouragement we are receiving.

I know of few things more stirring to our faith and devotion in this noble cause with which we have the honor to be identified than a clear realization of its lofty purposes among the children of men. Perhaps it is not given to many of us to see the over-all picture in its perfection. We can only try with the equipment at our command to make the world understand the importance and vitality of the message we bear. After we have done our best in thought, word, and action, we can but pray that the Lord will add his blessing.

We want the world to understand the position of this Church. We are propagandists for its doctrines and principles. Unfortunately, that word has come to have a rather unsavory connotation, for, in its correct meaning, it describes us. We are converted bearers of a message which we are charged to give to the world. We cannot shrink from that obligation and be loyal to the cause. We bear this message to our fellow men, not only because we are commanded so to do but also because we have in our hearts a deep regard for the welfare of men and a Christian desire to help them. We are fully convinced that the message we have for them is the greatest boon which can come into their lives.

Now, what is this message which this Church carries to mankind? Naturally, within the limitations of these brief remarks, I cannot attempt to present more than aspects of it and that merely in outline. If I can do that in the common language we speak today with any measure of clarity, I shall be very grateful.

This message defines religion. It interprets all phases of a man's existence in terms of religion. There is no part of living not influenced by it. Our thoughts, our environment, our education, our companionships and associations, our health, our concepts of wealth, government, and society in the scope of this message are all religious considerations. Religion therefore becomes not a philosophy apart from life

to be held up for scrutiny, criticism, and debate. Rather, it is an integrated way of life, a system and program of individual and community living under eternal law which man did not make and cannot change.

Elder Albert E. Bowen the other day told us so impressively how it cannot be compromised. When a man

*"... MEN did not create the right to liberty! In the exercise of his free agency he may surrender his privileges . . . but his free agency is as native to him as the air he breathes."*

comes to know and feel such an interpretation of religion, it completely dominates his appraisals, his choices, and his judgment. Many would characterize such a man as a fanatic, and he would be a fanatic if his religion were not true and the divine source of wisdom.

Have the critics of such an exact religion ever set out the merits of religion in moderation? I thank Brother Richard L. Evans for defining that word for me in his remarks of the broadcast this morning. Sunday religion, it is sometimes called, the kind men carry in their wives' names. How do they justify a partial acceptance of divine law and principle? Surely con-

sistency would demand that if the source of religion is accredited, the application must be universal and unvaried. I can understand how many men have not accepted interpretations of divine law and religion, how many have rebelled against the practices of religionists, but if religion is accepted at all, I can see how logical, clear-thinking minds can take it for any less than what it really is—the motivating, all-controlling force in the life of man and the organization of the universe.

I WONDER if we are able to appreciate what such an interpretation of religion if widely accepted would do for the world today! Here are a few of the things I feel it would accomplish. It would remove uncertainty and doubt as to the principles and standards which should be observed in reaching decisions on all matters, personal, social, national, and international. What a tremendous gain it would be if the answer to the age-old question, "What is right?" could be found by most men to be in the acceptance of the divine source of right. Here again appears the inconsistency and futility of the position of the so-called partial religionists. Pretty generally throughout the world recognition is given to the divine laws against killing, adultery, stealing, and lying, and little question is raised regarding the source and perpetuity of these regulations of human conduct. Where is the justification for discrimination against the other laws exacting worship and obedience to the God of the universe and proscribing idolatry, blasphemy, and desecration of the Lord's holy day? The laws commanding worship and reverence for our divine and earthly parents constitute one-half of the Decalogue, and remember they come first. In the interpretation of religion we give to the world they are first, in practice as well as in theology.

Do you think that if such an interpretation of religion were widespread, even among the Christian nations of the earth we could have any such spectacle of discord and intrigue as the nations of the world have recently presented to disgusted and discouraged people all over the earth? Have you ever heard of a voice being raised in any of the sessions of the United Nations since its inception more than two years ago protesting the infractions of God's laws or importuning his help in achieving the purposes of that organization? I think you have not, unless perhaps in some innocuous way, because I suspect that it is tacitly agreed that God and religion shall be shut out of the proceedings. Well, my friends, it is a part of the message that the Church of Jesus Christ of Latter-day Saints bears to the world that God and

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# The RESPONSIBILITY of WOMEN

By *John A. Widtsoe*  
OF THE COUNCIL OF THE TWELVE



ELDER JOHN A. WIDTSOE AND SISTER WIDTSOE

Address delivered at the Sunday afternoon session of the 118th semi-annual general conference October 5, 1947, in the Tabernacle

My dear brethren and sisters, this has been a glorious conference. I am tempted to say it is the best we have ever had, unless it be that the last is always the best.

I have enjoyed the remarks made by the brethren. I think every gospel principle of consequence, and they are all of consequence, has been discussed before us the last three days. I feel built up in my faith as a result of this conference, and feel indeed that the Spirit of God has been with us to help us and inspire us during these meetings.

My own contribution this afternoon must of necessity be a humble one since, like Brother Joseph Fielding Smith, I have had the experience of hearing my eloquent colleagues taking, one after the other, some of my sermons and delivering them splendidly to the congregation.

Before saying, however, what is on my mind, I would like to call attention to a remark made by President David O. McKay in this morning's service. He took occasion to thank the people of the Church and the people of the

state for the assistance they have given him and the governor and members of his commission in carrying out the centennial celebration. We are all grateful for that courteous remark, but I felt that we should reverse the matter; that we, as members of the Church, as citizens of Utah, should extend to these men with President McKay at their head, our thanks for the splendid program that was arranged and supervised by them. Throughout this state, and in the wards and stakes of Zion far beyond the boundaries of Utah, this program has been carried out to the great joy and refreshment of the people who belong to the Church, and of many others, not of our faith.

I would like to say the same thing about President George Albert Smith and his commission. They also had a difficult task, to get in readiness, after long planning, the great pioneer monument which now adorns the hill to the east, and to have it ready on time. On the 24th of July last, they were ready, and the dedicatory exercises were held and the responsibility accomplished.

To these two men and their commissions—I think I can speak freely and correctly in your behalf—when I extend to them your thanks and appreciation for work well done.

The monument on the hill is in honor of the Mormon Pioneers—that is its

principal objective—but through the sculptor's skill it embodies a practically complete, pre-pioneer history of this region. If one will walk about the monument, study the figures, learn to understand their meanings, he will have a good conception of all that happened in these valleys from 1776, when Father Escalante entered what is now Utah, up to the coming of the Pioneers in 1847.

On July 24, 1947, just before the great parade began, I stood near the group of surviving pioneers seated in front of the Church Administration Building. I looked at them, talked with them, looked into their faces and at their hands, and read a good part of their life's history as I moved among them. Their faces told a wonderful story, not only of toil, but of great aspirations, of great faith; their hands likewise. I don't know whether you all look at the hands of people, but hands are eloquent testators of life's journey, from the chubby little fist of the baby to the veined hands of age.

These men and women had endured much, they who were seated by the Administration Building on that occasion. They came here as children, mere children, but they shared in the pioneer building. Many of us here, like myself, have known personally scores and scores of those who as mature men and women came here in early pioneer days and made this state and this region what it is today. I was touched in my heart as I became acquainted with these old, may I say, men and women, and saw in them the glory of the story that we have been celebrating this last year.

When the next general conference of the Church comes, this year of memories which I know has been refreshing to all of us—it has to me—will be itself a memory, but a great and a glorious memory! And as I stand by these pioneers, the last survivors of those who came before the railroad, I observed that the great majority, on my side at least, were made up of women, women rich in years, not old—because of course no woman ever gets old—and I could read in their faces the story of their lives, how they had toiled, how they had labored, how they had built Zion, with their husbands and children.

WOMAN'S share in the building of the West is understood by all of us, but sometimes we forget to give her the praise which is her due. As the man went out to clear the sagebrush, she stayed home and fired the little pioneer building, inside at least. She cooked the simple food for her husband and her family; and usually somewhere in a corner outside she planted flower seeds to add a touch of beauty to life.

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# LIQUOR ADVERTISING

## Unmoral

Address delivered at the Friday afternoon session of the 118th semi-annual general conference October 3, 1947, in the Tabernacle

DURING the few minutes allotted to me in this conference, I desire to give brief consideration to a problem that is arousing more and more attention among those thinking people of America who are deeply concerned with their moral and spiritual welfare. I refer to the liquor problem—one of the most challenging and difficult of all unsolved internal problems that face the country today, a problem of major importance. Of course the point of view from which I shall look at this problem is that given me by the moral teachings and standards of the Church of Jesus Christ of Latter-day Saints. Yet I hasten to say that in respect to the liquor problem the teachings and standards of multitudes of people in other churches and organizations are similar to our own. Some of them recognize as clearly and keenly as we do that drinking is an evil that all good, right-thinking people should unite to eliminate.

I use the word "drinking," as meaning the imbibing of a liquid containing alcohol, which is a definite chemical compound, once described by the *Journal of the American Medical Association* as

. . . a poison inherently, absolutely, essentially; in a drop or in a gallon, in all quantities and in every quantity. Plainly its quantity cannot affect its chemical constitution.

And when drunk, what does alcohol do? In the language of the late Robert G. Ingersoll:

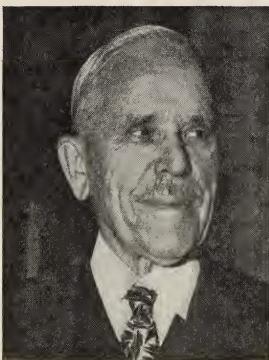
. . . alcohol burns up men, consumes women, destroys life, curses God, and despises heaven. It suborns witnesses, defiles the jury box, and stains the judicial crimin. It bribes voters, corrupts elections, endangers the government, degrades the citizen, debases the legislature, dishonors the statesman. It brings shame, not honor; terror, not safety; despair, not hope; misery, not happiness. It destroys peace and ruins morals; it murders the soul; it is the father of all crime, the mother of all abominations, the devil's best friend.

In the language of the First Presidency of the Church:

Drink brings cruelty into the home; it walks arm in arm with poverty; its companions are disease and plague; it puts chastity to flight; it knows neither honor nor fair dealing; it is a total stranger to truth; it drown's conscience; it is the bodyguard of evil; it curses all who touch it.

Drink has brought more woe and misery, broken more hearts, wrecked more homes, committed more crimes, filled more coffins than all the wars the world has suffered.

It is involved in more traffic accidents and fatalities, and sends more pa-



ELDER JOSEPH F. MERRILL

By

*Joseph F. Merrill*

OF THE COUNCIL OF THE TWELVE

tients to mental hospitals than any other single factor.

Yet notwithstanding these facts, which warrant a bitter arraignment of alcohol, there are an estimated one hundred million Americans over fifteen years of age, fifty million of whom drink more or less regularly. According to the United States Department of Commerce these people spent for alcoholic beverages during 1946 nearly nine billion dollars (\$8,770,000,000). This is more than was spent during the same period for all types of public and private schools including school and university libraries, and for state and federal government services in the fields of health, welfare, old age assistance, etc.

Of the fifty million drinkers, it is estimated that three million drink excessively, that is, are alcoholics—people who have measurably lost control of their drinking. They have acquired the disease of alcoholism, as it is termed by the experts. One who suffered from this disease—Mrs. Marty Mann, now executive director of the National Committee for Education on Alcoholism—said in her Columbia Broadcasting System broadcast last December:

These were the most painful years of my life. I suffered constantly, not just one kind of pain, but all kinds of pain. I suffered physically, mentally, emotionally, financially, and socially—in every department of

my life. I tell you, honestly, and on behalf of those three million human beings, that alcoholism is the most painful disease known to man.

SOME of you may remember that several months ago the Columbia Broadcasting System carried over its network thirteen lectures entitled "You and Alcohol," described as

A series of broadcasts examining the problem of alcoholic consumption in the United States and its effect upon our people and our institutions, delivered on Tuesday nights, beginning November 12, 1946.

The preface to these lectures said:

Since alcohol touches the lives of large numbers of people, it seemed logical to Columbia to consider it a problem in which radio's special and unique functions could be usefully employed to translate the problem into plain, arresting terms and to bring it directly to the attention of millions of listeners.

Each of the thirteen speakers was considered an expert on the phase of the subject of which he spoke. I have just quoted one of the speakers. Nine of the others were doctors in various fields of research—medicine, neurology, psychology, sociology, psychiatry. Seemingly they all agreed with Mrs. Mann—as do medical experts generally—that alcoholism is a disease, as certainly as pneumonia, tuberculosis, and cancer are diseases, and should be treated as such. One of these speakers, Dr. Lyman C. Duryea, wrote:

As a physician, I am concerned about those people who drink to excess and cannot control their drinking [alcoholics]. These people need medical care. . . . They are sick people.

The alcoholic (compulsive drinker, Dr. Duryea calls him) finds it absolutely impossible to drink in moderation. This means all alcoholic beverages, as well as medicines, or anything else containing alcohol. Complete abstinence is his only salvation. The person with an alcohol problem must remember that he is a sick person and that never again can he take a drink "of anything that contains alcohol." So, let us admit that alcoholism is a disease. However, there is one peculiarity about the disease—it is never acquired by anyone who does not take his first drink. This is a fact. Let everyone remember it.

As just stated, according to accepted figures, fifty million Americans drink. Of this number, three million, one in sixteen—six percent—acquire the disease of alcoholism, become sick and in need of treatment. This is more than twice the number afflicted with tuberculosis, we are told. These figures indicate the magnitude of the problem. (I divert to express the opinion that the most certain and by all odds the least (*Continued on page 750*)

THE IMPROVEMENT ERA



# FAITH IN CHRIST

## Essential

By *Albert E. Bowen*

OF THE COUNCIL OF THE TWELVE



Elder Albert E. Bowen greeting one of his young conference admirers

Address delivered at the Friday afternoon session of the 118th semi-annual general conference October 3, 1947, in the Tabernacle

THIS morning President Smith sketched for us a little of the history of our people over a hundred years. He could but sketch it, of course, but in the outline he drew, he was able to stimulate thinking within us that induced each one of us to fill in the outline from his own store of knowledge. The thought stimulated in me as I listened was in the form of a question. What started it all? What were the beginnings of it?

He called our attention to a monument that is building in these grounds in honor of the handcart companies who started out from Iowa City on their journey to Salt Lake. I remember that my father, then a youth of nineteen, put all his earthly possessions on one of those little carts and pulled it or pushed it all the way to this city.

But Iowa City was not the beginning. From Wales he had come there. And the beginning was not in Wales. The beginning was not in Nauvoo where the people began their march across this continent. Behind that was an event in the state of New York where a boy knelt down to pray and where, in answer to that prayer, the God of heaven came bringing with him one whom he introduced as his Son, and whom he bade the praying boy to hear.

Neither was that the beginning. We

should have to go back centuries to find that, eighteen of them at least, to the day when the star which guided the wise men stood over the manger, and the heavenly chorus sang, "Glory to God in the highest." That had antecedents, too, but I shall have no time to go back into them. I choose, rather, to begin with that event. That was the earthly beginning, if I may use that phrase, of the migration of our forebears to this land. That was when the Word was made flesh and came to dwell among men, and out of that circumstance derives the power and authority, the teaching, the inspiration that have moved all else to this hour.

The Babe of Bethlehem entered upon his great mission alone. He went alone to be baptized of John. Alone he went from there into the wilderness where he fought his great spiritual battle and emerged triumphant over all blandishing allurements to pride, ambition, self-glorification, and worldly renown, and devoted himself to the mission to which the Father had consecrated him. Alone he retraced his steps, and going singly to one, and yet another, he bade each to follow him, until he had chosen twelve—humble men, all! And these he took under his tuition and taught them and trained them so that they might be able to carry on when he himself should be gone. He recognized that his message was a universal message, that it was a permanent message, not designed for the time of his earthly existence only, but something to be carried on after he himself should be gone. And these men he trained to be his ambassadors. With them alone he

set out to transform the world, and, miracle of miracles, he did it—the most astounding miracle that ever was performed.

He made no revolutionary conquest. That was not the way of his procedure. He recognized that great principle of which Elder [Henry D.] Moyle has so eloquently spoken, the right of each person to make free choice and decide for himself, the only principle upon which man can ever unfold his powers and grow into the image of God. He was not popular; he was maligned, misrepresented, his motives misstated, and finally, betrayed and put to death. But the ideal he had loosed upon the world did not die. And here these disciples whom he had chosen, trained, and taught, men of human frailty, had to pick up and carry on. These disciples of his, humble and weak though they were and full of mortal imperfections, carried on triumphantly.

They were not any more popular than he had been. The doctrines coming from them were no more palatable than they had been coming from the Master himself, but he had given them one of the most sobering assignments ever given to man. He had already triumphed over death. And his last visit with them, just before his taking his final earthly leave of his disciples, he declared:

All power is given unto me in heaven and in earth. (Matt. 28:18.)

That is a pronouncement which for boldness and assurance has never been equaled, I believe, in all the world's history. It was a fitting preface to the great calling then delivered over to them. He commissioned them,

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you. (*Ibid.*, 19, 20.)

And he authorized them to make an equally great promise.

He that believeth . . . shall be saved. (Mark 16:16.)

IT is true that certain other things were required to be done, but they were incidents of belief. Everybody who believed, really and truly believed, with conviction in his soul, would do those

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# SPIRITUAL RE-BIRTH and Death

By Harold B. Lee.

OF THE COUNCIL OF THE TWELVE

Address delivered at the Saturday morning session of the 118th semi-annual general conference October 4, 1947, in the Tabernacle



ELDER HAROLD B. LEE

SOME weeks ago I had an interview with a young man who is just making a remarkable recovery from very serious wounds that he received on the European battlefield. In an explosion of a land mine this young man had suffered a severe spinal injury that had almost completely paralyzed him, and when the rescue squad came and was carrying him off the field, the enemy turned loose a burst of machine gun fire from which he suffered six bullet wounds in his chest. He was taken to the hospital in what was thought to be a dying condition. As he lay there on his cot after having been treated by the surgeons, a chaplain came to him wearing an insignia of a sectarian church. He asked this young man what his religion was. On being told that he was a Latter-day Saint, the chaplain said: "Well, then, perhaps you would rather I would not pray for you."

"Oh, yes," said the young man, "I would like to have you pray for me if you feel inclined to."

Then the chaplain with great deference said: "Well, I will remove the insignia of my church and kneel down here at your cot. The two of us will then just pray together as two men of God."

The young man said the chaplain prayed for about twenty minutes. The burden of his prayer and the chief thing that he could remember of what the

chaplain said was this, that sustained him and put into him the feeling that he wanted to live:

O God, help us that in our living we are not afraid to die and that in our dying we are not afraid to live.

I have thought about that prayer many times since, and I have asked myself the question: How many thousands are there among us today who are living such lives that would make them, unless they repent, afraid to die, and that in their dying they might be afraid to live hereafter?

The purpose of the gospel of Jesus Christ is to teach men to live so that when they die, in the words of the immortal "*Thanatopsis*:

Thou go not, like the quarry-slave at night,  
Scourged to his dungeon, but, sustained and  
soothed  
By an unfaltering trust . . .

*"BLESSED are the pure in heart: for they shall see God."* (Matt. 5:8.)

The Apostle Paul defined the gospel as the "power of God unto salvation," and to the Apostle James the gospel was the "perfect law of liberty."

The Master enlarged upon that latter definition in his statement to those who listened to his words when he said:

If ye continue in my word, then are ye my disciples indeed; And ye shall know the truth, and the truth shall make you free. (John 8:31-32.)

*"If ye continue in my word, then are ye my disciples indeed; And ye shall know the truth, and the truth shall make you free."* (John 8:31-32.)

THE nature of this liberty and this freedom of which the Master spoke he further explained in a revelation given to us in our day, speaking of Adam and all his posterity which are represented in all of humankind. Said the Lord:

Wherefore, I, the Lord God, caused that he [meaning Adam] should be cast out of the Garden of Eden, from my presence, because of his transgression, wherein he became spiritually dead, which is the first death, even that same death which is the last death, which is spiritual, which shall be pronounced upon the wicked at the last day when I shall say: Depart, ye cursed. But, behold, I say unto you that I, the Lord

God, gave unto Adam and unto his seed, that they should not die as to the temporal death, until I, the Lord God, should send forth angels to declare unto them repentance and redemption, through faith on the name of mine Only Begotten Son. And thus did I, the Lord God, appoint unto man the days of his probation—that by his natural death he might be raised in immortality unto eternal life, even as many as would believe; And they that believe not unto eternal damnation; for they cannot be redeemed from their spiritual fall, because they repent not; . . . (D. & C. 29:41-44.)

That revelation given to us in our day makes more understandable the answer the Master made to Nicodemus who came to him asking what he must do to be saved. In answer the Master replied, "Ye must be born again,"—born of the water and of the spirit, or he could not see nor enter the kingdom of heaven.

Baptism by immersion symbolizes the death and burial of the man of sin; and the coming forth out of the water, the resurrection to a newness of spiritual life. After baptism, hands are laid upon the head of the baptized believer, and he is blessed to receive the Holy Ghost. Thus does the one baptized receive the promise or gift of the Holy Ghost or the privilege of being brought back into the presence of one of the Godhead, by obedience to whom and through his faithfulness one so blessed might receive the guidance and direction of the Holy Ghost in his daily walks and talks, even as Adam walked and talked in the Garden of Eden with God, his Heavenly Father. To receive such guidance and such direction from the Holy Ghost is to be spiritually reborn.

Unfortunately, there are many of

those who are blessed to receive the Holy Ghost and that companionship of one of the Godhead in their mortal lives who fail of their blessings. This was taught plainly by the Master in the parable of the sower who was represented as the teachers of the gospel. He classified those to whom the gospel was taught into four different groups! Of one group he said, in effect: "These are those who received the seed by the wayside, and the birds came quickly and caught it up and stole it away," suggesting those who heard the word but lacked understanding and the devil

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THE IMPROVEMENT ERA

# THE LAMANITES—“And They Shall Be Restored”

Address delivered at the Friday morning session of the 118th semi-annual general conference October 3, 1947, in the Tabernacle

By *Spencer W. Kimball* OF THE COUNCIL OF THE TWELVE

I HUMBLY ask for an interest in your faith and prayers this morning as I stand before you on this rare and delightful occasion. It is truly an inspiration to see the priesthood sitting before us with other members of the Church in this great and historic building.

Since the last conference it has been my privilege to visit many of the tribes of Indians and spend some time down in Mexico among others of the Lamanites. In Mexico I found many pure-blood Indians who are living the gospel of Jesus Christ. They are in or-

One of the very first revelations to the Church in this last dispensation came through the Prophet Joseph Smith to Oliver Cowdery, and he said:

... behold, I say unto you that you shall go unto the Lamanites and preach my gospel unto them; and inasmuch as they receive thy teachings thou shalt cause my church to be established among them, ... (D. & C. 28:8.)

We have now, a stake in Hawaii, the membership of which is largely Lehiites. We have branches of the Church in Spanish-America and in the islands of the sea in great numbers. We now have an Indian branch in South

door for the establishing of the gospel among the Lamanites, who will receive the gospel and their endowments and the blessings of God. (*Discourses of Wilford Woodruff*, pp. 38, 39.)

Then in Second Nephi we have this:

And the gospel of Jesus Christ shall be declared among them; wherefore, they shall be restored unto the knowledge of their fathers, and also to the knowledge of Jesus Christ, which was had among their fathers. (II Nephi 30:5.)

I am sure that the consummation of the work of the kingdom of God in this dispensation cannot be realized without this important feature of the restitution of all things.

In Third Nephi the Lord has inspired his prophet to say this:

And then shall the work of the Father commence at that day, even when this gospel shall be preached among the remnant of this people. Verily I say unto you, at that day shall the work of the Father commence among all the dispersed of my people, yea, even the tribes which have been lost, ... (III Nephi 21:26.)

“... BEHOLD,  
I say unto you  
that you shall  
go unto the  
Lamanites and  
preach my gos-  
pel unto them;  
and inasmuch  
as they receive  
thy teachings  
thou shalt  
cause my  
church to be  
established  
among them.  
...” (D. & C.  
28:8.)



ELDER SPENCER W. KIMBALL AND SISTER KIMBALL

ganized branches. There was the Aztec group down south of Popocatepetl Volcano. I found them dancing the Gold and Green Ball, though generally they go barefooted. I found them in Mutual activities of all kinds, singing temple anthems, dancing, dramatizing, and doing many of the things which we do here at home. And it became my hope that such might be the privilege of all of the Indians or Lamanites, everywhere in the world, and that the Church blessings might be brought to them.

I realize that the responsibility is ours to bring the gospel with all its progress and culture of the Indian. No other people in the world have the program to give to them, and so it is up to us to do this. As we realize this, our great responsibility, we remember the scripture which says,

... I will soften the hearts of the Gentiles, that they shall be like unto a father to them. ... (II Nephi 10:18.)

Carolina. We have Indian wards in the Malad Stake and in the Maricopa Stake. But our responsibility has not yet been met, for we have some sixty million people in these Americas who have some of the blood of Israel in their veins and who must hear the gospel.

The Prophet Joseph Smith is quoted by President Wilford Woodruff in referring to this important matter. May I quote his words. The Prophet was talking to a group of the priesthood, and he said,

Brethren . . . you know no more concerning the destinies of this church and kingdom than a babe upon its mother's lap. You don't comprehend it. . . .

It is only a handful of priesthood you see here tonight, but this church will fill North and South America—it will fill the world.

It will fill the Rocky Mountains. There will be tens of thousands of Latter-day Saints who will be gathered in the Rocky Mountains, and there they will open the

It has been said that the gospel would be preached and that nations would be “born in a day.” There was a period back in 1875-6 when there were great numbers of Indians who came into the Church. There was Chief Poko-Tello from the Snake River, who, with his entire band, was baptized into the Church, and they left Salt Lake City going back to their homes determined to refrain from all evil practices. The old chief said that the other Indians were interested, and there would be many who would be baptized. There were fifty from the north who came down. Chief Alma with twenty-two of his people from the Salmon River

“AND the gospel of Jesus Christ shall be declared among them; wherefore, they shall be restored unto the knowledge of their fathers, and also to the knowledge of Jesus Christ, which was bad among their fathers.” (II Nephi 30:5.)

country came down and were baptized into the Church. The chief made the prediction that there would be hundreds and thousands of the Indians come into the Church. Orson Pratt (Continued on page 762)

# RESPONSIBILITIES of the Latter-day Saint HOME

Address delivered at the Friday morning session of the 118th semi-annual general conference October 3, 1947, in the Tabernacle

I PRAY for the inspiration of our Heavenly Father during the few moments that I shall occupy this morning.

As I have looked into the faces of this great congregation and contemplated the other thousands to whom the message of this conference has been directed, I have had this question in my mind: From what kind of homes have we come this morning? How many of us knelt in family prayer before leaving to come to conference or to go to our various fields of endeavor? Do we come from homes where there is a spirit of love and unity—where there is the spirit of the gospel? Do we come from true Latter-day Saint homes?

The Lord has implanted in every breast a desire for mating and home-building. The intimate associations of husband and wife, parents and children are among the sweetest and most soul-satisfying experienced in this life. The desire for home and family is a strong and natural impulse. What sweet memories surge up in our hearts at the mere mention of mother, father, brothers and sisters, home and family. The Lord has designed it so. The family is a divine institution established by our Heavenly Father. It is basic to civilization and particularly to Christian civilization. The establishment of a home is not only a privilege, but marriage and the bearing, rearing, and proper training of children is a duty of the highest order.

To Latter-day Saints the first and great commandment is a stern reality, second to none in importance. No one capable of performing this sacred duty is exempt, no matter what his station in life. Marriage, home, and family are established by God as part of his divine plan for the blessing of his children. The richest blessings and deepest joys of this life and the life to come are tied up with the performance of these sacred duties. In fact, our very exaltation in the celestial kingdom is directly related to the family and the eternity of the marriage covenant.

There are many people today in the Christian world, and possibly even among Latter-day Saints, who feel that they have done their duty when they have provided food, shelter, clothing, secular education, and accumulated wealth which their children will inherit later. However, this is not enough. According to the revelations which the Lord has given, it is not sufficient to provide all of these and even to send our children to Sunday



ELDER EZRA TAFT BENSON

School, to Primary, and to the Mutual Improvement Associations. There is still much to be done.

THE Church had only been organized a very short time when the Lord spoke regarding the important obligation of parents in the training of their children. May I read a few words from the Doctrine and Covenants, oftentimes quoted:

And again, inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of the hands, when eight years old, the sin be upon the heads of the parents. (D. & C. 68:25.)

The obligation to teach the principles of the gospel to the youth of Zion rests squarely upon the parents of the Church. Not only is there an obligation to teach these principles, but the Lord says further in this same revelation:

And their children shall be baptized for the remission of their sins when eight years old, and receive the laying on of the hands. (*Ibid.*, 68:27.)

It is an obligation of parents to see that these sacred ordinances are performed after the children have been properly taught. It is not the prerogative of parents to permit their children

By *Ezra Taft Benson*  
OF THE COUNCIL OF THE TWELVE

to grow up and choose for themselves. It is their duty and obligation to train them when they are yet young, and to see that these important ordinances are performed in their behalf.

In this same revelation the Lord indicates that it is the responsibility of parents to teach their children to pray. This does not mean secret prayers only. I am sure it means to teach by example through family prayers. We need the sanctifying influence which comes from devotion in the home—prayer as a family. The Lord indicates further that they should keep the Sabbath day holy, that they should remember their labors, that there should be no idleness, and he speaks very clearly regarding the matter of children growing up in idleness, for he says:

Now, I, the Lord, am not well pleased with the inhabitants of Zion, for there are idlers among them; and their children are also growing up in wickedness; they also seek not earnestly the riches of eternity, but their eyes are full of greediness. These things ought not to be, and must be done away from among them: . . . (*Ibid.*, 68: 31, 32.)

This revelation given in Ohio something over a year after the Church was organized was also carried by Oliver Cowdery to the Saints in Zion by command of the Lord.

We find also in the revelations that the Lord makes it very clear that no one is exempt from this obligation of properly training his children. I wish, my brethren and sisters, that as parents, we could merit the commendation which the Lord directed to Father Abraham in these words:

For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord. . . . (*Genesis* 18:19.)

If we could only merit that word of approval as husbands and fathers and as wives and mothers in Zion, what a glorious thing it would be!

THE Lord also makes it clear, in one of the other revelations, that he expects men in positions of leadership to discharge this sacred obligation, and that when men are called to be bishops, presidents of stakes, or members of the General Authorities, this obligation does not cease. No matter how

(Continued on page 754)

THE IMPROVEMENT ERA

# A STRONG AMERICA

Address given as the "Church of the Air" sermon over Radio Station KSL and the Columbia Broadcasting System, Sunday, October 5, 1947, at 8:00 a.m., Mountain Standard Time

**I**N THE midst of the continuing international crisis, there is an ever growing feeling that America must do all within her power to preserve herself. Our leading statesmen have publicly declared that we can hope to survive as a free people only if we keep ourselves strong. Generally the references to maintaining the strength of our country pertain only to her military might. But the strength of America cannot be measured by her armaments alone, nor by her industrial power which produces those armaments. The strength of our land must be measured principally in the integrity of our people.

An America with powerful armaments and an unstable citizenry could not be sure of protection. The might of the Maginot Line was no defense

*"THE strength of the nation is measured in a large degree by the home life of the individual citizens."*

for a France which had descended into moral weakness. America, under similar circumstances, would fare no better. Not even the atom bomb will save this land if moral decay is allowed to do its work.

We often speak of our freedoms. There is no freedom like the freedom of righteousness. The penalty of sin is slavery and death. He who is the victim of his own evil conduct is in reality much more a slave than the cowering subjects of the most dictatorial despot.

If America would remain mighty, she must have the strength of sobriety, of chastity and virtue, of honesty and integrity, and the power of true spirituality. If she would be strong, America must enjoy—in addition to her political freedoms, indeed one might say, as a condition to the perpetuation of her political freedoms—those other freedoms which are as essential to her welfare as any of the liberties listed in the Bill of Rights. Her people must strive for:

Freedom from unclean practices and unwholesome influences  
Freedom from immorality  
Freedom from intoxication  
Freedom from the evils of divorce  
Freedom from dishonesty in all their relations with each other, including business and labor

By *Mark E. Petersen* OF THE COUNCIL OF THE TWELVE



ELDER MARK E. PETERSEN

Freedom from delinquency, juvenile or adult, with its accompanying list of crime

Freedom from selfishness

Freedom from internal dissensions, subversive activities, rabble rousing, and class hatred

Freedom from idleness, and doctrines which persuade people that the government owes them a living, or that they can get more and more by doing less and less

And freedom from the ignorance that so often leads to regrettable practices

*"THAT we should work for what we get is a divine principle."*

How far have we gone in the preservation of these freedoms? To what extent have we jeopardized these factors which are so essential to a strong nation?

For one thing, as a people we are afflicted with an element of violence and dishonesty which is sapping our strength. Every five minutes, during 1946, according to the Federal Bureau of Investigation, a serious crime was committed among us. There was one for every seventy-eight persons in the general population.

DURING that same year Americans spent twice as much money for alcoholic beverages as they did for education, and this year they will spend a comparable amount. Does this tend to national strength?

Also in 1946 there were twenty-seven divorces for every one hundred marriages in the United States. The disruption of so many homes in every

state of the Union can have none other than a weakening effect upon our nation. If we may trust the statements of courts dealing with domestic relations, infidelity was a contributing factor in a disquieting number of these instances. Any tendency on the part of Americans to regard lightly their marriage vows is destructive of the moral stability of the nation. Indiscretions arising out of marital disloyalty lead to broken homes and broken hearts and in some cases to lives of shame and disgrace. Furthermore, they promote delinquency among children who thus become the victims of the sins of their own parents, being influenced by examples set before them by their elders who underestimate the great value and strength of virtue.

Among Latter-day Saint people, whom I have the honor to represent today, we teach a precept given through the Prophet Joseph Smith which reads:

Thou shalt love thy wife with all thy heart, and shalt cleave unto her and none else. (D. & C. 42:22.)

What a boon it would be to all humanity if every man were moved by the spirit of this injunction.

The strength of the nation is measured in a large degree by the home life of the individual citizens. What makes a home strong? It is character, and good character means integrity, honesty, morality, the spirit of fair play, self-reliance, and an abiding faith in God. As we speak of the great men in history, we frequently refer to their home life, with a fireside about which the family met, a saintly mother, a period of devotion, the reading of the Sacred Word, a family prayer. Out of such an atmosphere our great men ac-

*"AMERICA needs both strength and a continuation of liberty, and she may have them if she will but serve the Lord."*

quired an attitude of self-reliance, an enterprising spirit, a willingness to work, with honesty and integrity as guiding stars, and a due regard for the teachings of the Almighty. Is each American family today contributing in this manner to our national greatness? Are we strengthening the sinews of our country with homes like this, or are we content to settle back into conditions which lead to disruption of these foundation stones of a strong democracy?

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# TEACHERS of MEN

By *Latter-day Saint*

OF THE COUNCIL OF THE TWELVE

Address delivered at the Saturday afternoon session of the 118th semi-annual general conference October 4, 1947, in the Tabernacle

My brothers and sisters, with all my heart I believe in the gospel of Jesus Christ as the power of God unto salvation, both spiritually and temporally. The testimonies I have heard in this conference have carried conviction into my heart that this gospel is true.

I know that had we lived in the days of the Master and had we observed him at work, we would have seen him placing in his organization apostles, prophets, teachers, evangelists, high priests, seventies, elders, priests, teachers, and deacons. I know that had we heard his disciples bear their message we would have heard them all say that this organization set up by the Son of God is the organization through which the children of God would receive salvation. Had we lived a little longer, had our lives been extended for two or three centuries, we would have observed that this organization set up by the Master had practically disappeared as it had been set up, and yet we would have known, had we studied the words, that there would come a day and a dispensation when there would be a restoration of all things spoken by the mouths of the prophets, when the fulness of the gospel would be brought by one coming through the midst of heaven to the children of God upon the earth.

Now that we live in a dispensation known as the dispensation of the fulness of times, we are blessed and privileged to see an organization with apostles, prophets, teachers, evangelists, quorums of the priesthood, the same agency, the same organization in all of its departments as was set up by Christ our Lord, as his organization, and we are blessed in knowing that it bears his name, the Church of Jesus Christ of Latter-day Saints.

I have been thrilled by the testimonies which have been borne here. I thank God, my brothers and sisters, for the testimonies of men like Brother Oscar Kirkham and Brother Levi Edgar Young. These men were my teachers when I was struggling for an education in high school and in the university. I thank God that they touched my life with their testimony of the gospel more than they did with the instructions they had to give me as teachers of an educational institution. And as I look into the faces of the

great educators who sit before me, who have in their charge thousands of our young people at this time, I am glad to know that they are men who know that in any field of science there has not been discovered, and they know that there will never be discovered, anything that will replace religion as the savior of the human family.

It is regrettable that we have in our institutions of learning, my brothers and sisters, some who would try to destroy the simple faith of our children which they have acquired at the knees of their parents and in the auxiliary



Elder Matthew Cowley, right, and A. Dudley Amadio of Auckland, New Zealand

organizations of the Church. You know and I know that there is no power under heaven in this day which will bring peace to the human heart and peace to the nations of the earth outside and beyond this simple faith in God our Father and in the efficacy of the gospel of Jesus Christ to regenerate the children of God here upon the earth.

You men who are at the head of these great institutions, some of which do not permit the teaching of religion although they do permit the teaching of everything and anything that will destroy faith in God, you have a great responsibility. It is your responsibility to touch the lives of your many students outside of the classroom as my life has been touched by men such as these I have mentioned.

As President Smith has said, I have recently returned from a visit to the islands of the sea. It does me good to get down there among those great people, simple people with a simple faith in God. And I am reminded as

I stand here that beyond this building there stands a temple of God and that down in those islands of the sea, many of them thousands of miles away from these great temples, there are hundreds and thousands of people who are trying to come over to these temples and receive their blessings. You know the promise that the Master made as he hanged upon the cross, one of the most beautiful and considerate of all his promises, a promise made to a sinner when he said to him: "Today thou shalt be with me in paradise."

We know where that promise is today. Brothers and sisters, our people in the islands of the sea, our people in the missions of Europe, know where that promise is. "Today thou shalt be with me in paradise." And how they long to come to participate in the blessings of that promise, how they long to come to the Hawaiian Temple and go in there, as it were, into paradise, to reach back into their ancestry and say, "Today thou shalt be with me; today

I will bring you into a knowledge and an appreciation of the power of the gospel of Jesus Christ."

I have vividly in my recollection the last party of Maoris to come from New Zealand to the Hawaiian Temple, back in 1938. I see them now as they gathered together. President Smith was there, I think, at that time. As they gathered together in Auckland ready to embark, they had their tickets, return tickets. They had no money in their pockets. They carried with them their boxes of food, and they carried their blankets so that they could be fed and warm when they arrived at the temple. Everything they owned was consecrated to the reception of that great blessing, and they went with joy in their hearts. They traveled steerage on the ship, but they were happy, and they returned with a testimony in their hearts that Christ meant what he said when he said to the thief: "Today thou shalt be with me in paradise."

Where is that promise, brothers and  
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# Necessity and Value of the WELFARE PLAN



Elder Henry D. Moyle with his son, Henry D. Moyle, Jr.

Address delivered at the Friday afternoon session of the 118th semi-annual general conference October 3, 1947, in the Tabernacle

My brethren and sisters, it is with humility that I stand before you to occupy a few moments of your valuable time. At this season of the year and in the year such as we now enjoy, we might very well look back upon our immediate past and ask ourselves the question whether or not the counsel and advice that was given from this stand eleven and a half years ago has yet become a cardinal principle of our lives and of our activities. Have we, all of us, in our homes today a year's supply of the necessities of life? Have we all up-to-date accounted to the Lord for our tithing? Have we fasted during the year and accounted to the bishop for the savings thus effected? Have we contributed as liberally as we might to the fulfilment of the 1947 welfare budget? These are important questions in our lives today, as important, and maybe more so than ever before, and if we have not done this, then we certainly lack the faith and the courage to do what our great leaders have suggested.

I've often had occasion to say as I traveled through the Church in the welfare work that President Grant, when he called me to the general welfare committee, did not ask me if I was converted to this great principle of

the Church taking care of its own; he simply told me that I had been called to this work and was expected to go forth and do those things which were necessary to build up this plan among our people. I felt very much impressed this morning with what President Smith said to us about what we see and hear. That's not the important thing. The important thing to you and to me is the thing that we feel, and I am here to tell you today, brethren and sisters, in all humility that there's never been a moment in my life since President Grant called me to this welfare work that I haven't felt well in it and felt that I was doing something that the Lord desired should be done. And so governed by the standards that our prophet has set us here today, it gives me pleasure to bear my testimony to you that there is still great need in the world today and in this Church for this great welfare program.

In reading *The Life of Brigham Young* the other day I came across this passage:

It was revealed to me in the commencement of this Church that the Church would spread, prosper, grow and expand, and that in proportion to the spread of the gospel among the nations of the earth so would the power of Satan rise.

And I have a conviction within me that we have had the power of the adversary made manifest against us in endeavoring to promulgate this welfare program among our people, and I believe that the adversary has used some

of his strongest workers to keep you and me from following the advice and the counsel of our leaders as we should have done, and we have not been as diligent in performing these duties that devolve upon us in this welfare plan as we should have.

You know if we had maintained the standards of the Church in connection with our welfare work in the last eleven and a half years, we could have blessed the people of Europe many times more than we already have because we would have had many times more than the eighty-three cars that have gone over there to alleviate their suffering. As far as I've been able to determine in our lives, brethren and sisters, if we consider this matter seriously, we have not been imposed upon; we have not suffered. This welfare program has been no burden to us. I want to tell you that those people in this Church who have taken the advice and the counsel of our brethren literally have been blessed.

You know there is another thing that is close to my heart today, and I seem impelled to speak upon it, and that is that the bounties of this earth have been promised to the Latter-day Saints and to all the children of our Heavenly Father that we keep the Sabbath day holy. We certainly have plenty of reason to give this matter consideration in connection with our welfare work. One of the earliest commandments that was given to man was that we should remember the Sabbath day and keep it holy:

Six days shalt thou labour and do all thy work;

But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou nor thy son, nor thy daughter, thy manservant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates:

For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it. (Exodus 20:9-11.)

Now Brigham Young said on this subject:

Now remember, my brethren, those who go skating, buggy riding or on excursions on the Sabbath day, and there is a great deal of this practised—are weak in the body. (Continued on page 770)

# The Power of TESTIMONY

By *Eldred G. Smith*

PATRIARCH TO THE CHURCH

*Address delivered at the Friday afternoon session of the 118th semi-annual general conference October 3, 1947, in the Tabernacle*

THIS is the first privilege I have had for many years to attend all the sessions of a general conference. I believe about the last time I was able to attend all the sessions was when I sat on the stairway which used to lead from this stand down to the lower rooms. It has been a long time since that stairway existed. However, I appreciate the privilege of attending this conference and hope the faith and prayers of you people will be in my behalf while I hold this position.

I am reminded—and it has already been mentioned today—that this is our centennial year, and we have been looking back over the past and had called to our attention in many ways the growth and development and achievements over the years. Whenever the Church has been, there has been outstanding progress. Surely this Church has been blessed with something above all others. What blessing could it be? What is the motivating power behind the success of this people? What is it that carried the pioneers through all their hardships, their trials and persecutions, privations, their loss of all which the world holds dear? What gave them the courage to follow their leaders across a vast and dangerous wilderness and settle in the most barren place of all? What made them sacrifice the little they had to build temples and this tabernacle in which we worship God? What made the men go out as missionaries and leave their families in dire straits? What made the women willing to send their men and assume the great burden of bearing, rearing, and supporting their families alone? What is this great power?

There is no blessing on the earth to be more desired than a testimony that God lives, that Jesus Christ is his Son, and that this gospel is the divine plan of life and salvation. With this sure knowledge in our hearts it gives a meaning and a purpose to our lives which guide even our smallest actions and gives us courage to endure all

things in the hope for the future. This great power and blessing is a true and living testimony which is worth any sacrifice to keep the commandments of God, and God has promised to bless those who do his will.

Brigham Young said:

If all the talent, fact, wisdom, and refinements of the world had been sent to me with the Book of Mormon and had declared in the most exalted earthly eloquence the truth of it, undertaking to prove it by learning and worldly wisdom, they would have been to me like the smoke that rises only to vanish away. But when I saw a man without eloquence, or talents for public speaking who could only say, "I know by the power of the Holy Ghost, that the Book of Mormon is true, that Joseph Smith is a Prophet of the Lord," the Holy Ghost proceeding from that individual illuminated my understanding, and light, glory and immortality were before me. I was encircled by them, filled with them,

us today, a gift from God through the Holy Ghost, a burning knowledge within. I thank God for those testimonies which have brought us many blessings and privileges. I thank God for the testimonies of the great souls, living and dead, who have succeeded these early members. All down through Church history we have the lives and the examples of our leaders to inspire us to greater effort.

AND so it is today. A nobler group of men cannot be found on earth because they have the priesthood of God and a testimony to guide them. Nor is this blessing confined to the leaders of the Church. I am constantly inspired by the beautiful spirit, the fervent testimony, the great desire to accomplish God's will in those whom I meet from day to day. They truly have a testimony as great as the pioneers.

I feel very humble and very grateful when I think of all the splendid people working for God throughout this Church. We cannot help progress if we keep these testimonies, and I thank all you good people for your faith and prayers in my behalf, and I pray that I may always be remembered in your prayers, for I cannot do the work assigned to me without the blessings of the Lord and your faith and prayers in my behalf.

I thank God for the testimony which burns within my soul, that I know this is the true gospel of Jesus Christ, the Son of the Living God, that Joseph



Patriarch Eldred G. Smith, right, with, from left to right, Branch President C. Birger Skjefte, Bishop George H. Mortimer, and Stake President Howard S. Bennion all of the New York Stake.

and I knew for myself that the testimony was true. (*Golden Nuggets of Thought*, Ezra Taft Benson, p. 35.)

That is the kind of testimony that members of this Church have. That is the kind of testimony that gives us the power and the courage to go forward and accomplish the things which have been done in the past and which helps

Smith was a true Prophet of God, and the others who have succeeded him to our present prophet and President, George Albert Smith, are called of God. I bear you this testimony and by virtue of my office and calling pronounce the blessings of God upon you, his people, in the name of Jesus Christ. Amen.

# WHAT ABOUT LATE DATES?

By Mary Brentnall

## Let's Talk It Over

Do you ever arrive home at 2:00 or 3:00 a.m. after a date, and wonder, "Just what is Dad going to say this time?" Do you wish "Mom" would give you a key of your own and go to sleep? Have you carefully explained to your mother and father (with remarkable self-control on your part) that they are the only parents who worry about the time their children get home? If you do, or have, then perhaps, you will want to read these three letters written to Rosemary—by her sister, her father, and her grandmother.

Dear "Ro'ma'y":

That baby name for my little Sis still stays with me—even though you are eighteen. You seem even nearer to me now that Stan and I have this funny, adorable, little creature of our own. Thanks for the "soakers" and bootees. It was wonderful of you to find time to knit them for us. I'm dying to show "our chile" off to the family but a trip of a thousand miles—even to show "smirkle" to my very own—doesn't look too possible when we consider the high cost of food and offspring. "Budgets," you know!

No, we haven't named the baby yet. "Smirkle" is just our own silliness. All the other first babies I've ever heard of were named long before they were born. If this had been a boy, "Richard" would have been the traditional title to carry forward the family honor and glory. But since she's a girl, we don't want to name her for anyone—just herself. To suit it must be gentle—yet gay; formal—yet not too formal! Any suggestions? We like "Susan," but there's one in every family now. My, what a run it's had! What do you think of Diantha?

I hope all this chatter doesn't weary you too much and that you are a little bit thrilled over your first niece, because I have to make a confession to you. I can't write Mother as you asked me to tell her to relax and not worry about you when you're out late because, honey, I've gone over to her side! It's as startling as one of those crazy cube puzzles which you look at for a while and then find that the blocks seem to have shifted and that the tops are now all bottoms. I remember once being on a train going west. But I was traveling straight east! I got out my map and carefully arranged

myself so that my south was north where it belonged, and suddenly I was going west—perfectly all right. It was a conscious effort on the train, but going over to Mother's side in this matter is unconscious. I'm just there! I'm wondering if I can help you see which way she's looking.

Maybe it's this little new baby that gives me what Stan calls "my field glass look." You know how field glasses make far away things come up closer and clearer. Anyway, I'm flooded with vision and responsibility! I understand how Mother feels about you. She wants you to have lasting love and joy. She wants you to have health and vitality and purpose. She wants every bit of beauty and talent you have to reach its peak. She wants you to have fun, but she doesn't want it to deprive you of more important "good times," and she sees dangers



—Illustration by Fielding K. Smith

in excessively late hours—dangers to health, to happiness, to responsibility, to balance—to a lot of important things. She'll tell you about them. Give her a chance. Talk it over and see if together you can't work out something sensible and fair. And Ro'ma'y, darling, forget that old tale about how all the other mothers and fathers in the world just go to sleep and let nature take its course. Maybe they do, and maybe they don't, but it sounds to me a little like the spirited plea I used to put up to Dad to leave the radio going "because I really study better to a little music." It embarrasses me now to remember. It was, of course, just conversation to avoid doing any real studying. And all this talk about other mothers and fathers is likewise neither honest nor pertinent. It's just one of those "fronts" we hear so much about. Mother and Dad are the best ever. They'll be reasonable, if you are.

Write me how it works out. Maybe you can give me some real help in bringing up our little girl. I don't want to get too much on Mother's side. After all I am young, and I do know how you feel, honey.

Love,  
Kathleen.

DEAR ROSIE:

Business trips are a nuisance. Knowing how anxious you are to take a little jaunt yourself, I can hardly expect you to understand that when you have to travel frequently, as I do, it gets to be a burden. Right now, I'd sell every meal I've had in a restaurant for one piece of Mother's pumpkin pie eaten in that tight little breakfast nook of ours. I'll be home soon and hope I can stay for a few months. I miss you kids, and I was no end relieved to hear from you and find you weren't holding the little lecture I gave you before I left, against me. I'm glad you want to talk it over and see if we can work out our "common problem." Just between us, there are only two redeeming features about these trips. One is that my hay fever is better, and the other is that I get some sleep. It's a kind of guilty sleep—crawling into bed at ten o'clock and wondering how my night hawk family are faring! Even little Bobbie seems to be getting into late habits. It's hard to pry him loose from the radio and funnies by eight o'clock, and I think I see the bad results in his quarreling and pallor. I hate to be the stern father, but for his own sake, eight o'clock must be his bedtime. He needs that sleep. I can hope to accomplish this only if the whole family are willing to admit that there should be a regular bedtime for each one—even the parents. Life, really, isn't livable for any of us unless there is a little order and discipline—self-imposed for those capable of self-discipline, external, for those who haven't achieved this mastery.

I want to talk this all out with you when I come home—as you suggest—but I want to give you a few of my ideas ahead of time, and I'd be glad to get more of yours. (You see I want to have a lot of answers ready, and you, too, can get "set" to "mow me down.")

I think two things about this late date business. One is that unless we all have some appreciation for the value of sleep, we never will be able to resolve our differences, and the other is that we can't afford to "keep up with the Joneses" in the matter of "expensive hours" any more than we can in the matter of expensive fur

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# PRINCIPLES of Truth

By Marion G. Romney

ASSISTANT TO THE COUNCIL OF THE TWELVE

Address delivered at the Friday afternoon session of the 118th semi-annual general conference October 3, 1947, in the Tabernacle

My beloved brethren and sisters, I come before you with deep appreciation and gratitude for my association with you and for my fellowship in the Church. I stand before you in humility, praying that the spirit of the Holy Ghost will guide me while I speak, for I am a great convert to the statement of Nephi that when a man speaketh by the power of the Holy Ghost, the power of the Holy Ghost carrieth it unto the hearts of the children of men. In all my ministry in the Church, I want to speak and act under the influence of that spirit. Without it I think we are less than nothing in this service.

I am very grateful for the peace and quiet that prevail here in this meeting. It seems to me that we are sitting right in the center of a hurricane, as it were. You will remember the report that when the hurricane passed over New Orleans, it spread great havoc for a time, and then of a sudden a calm fell over the scene; the wind and the rain ceased; and the warm sunshine broke through the clearing clouds. For a few moments the city was in the "eye" of the hurricane.

In the world today there is strife and uncertainty all about. But here we enjoy peace. I thought this morning when President Smith was speaking, what a glorious thing it is to enjoy peace in the midst of the turmoil that the world now suffers. One of the reasons why we enjoy this great peace is a result of the attitude in which we come to conference. We did not come here to negotiate and maneuver for position, nor out of our own wisdom to evolve action policies of expediency. We came here to hear eternal principles of truth expounded by men whom God has endowed to expound them.

I am grateful that I know that in the gospel of Jesus Christ there are principles of eternal truth. They are the guide of my living, as I know they are the guide to your living. I am very grateful that the Lord saw fit to give us these principles. I recall, too, that the Lord gave to this great nation some

principles which if followed would spare us from much of the confusion in our national councils and our international councils. Those great principles are set forth in two short documents, the Declaration of Independence and the Constitution of the United States.

In the Constitution the Lord set out wise principles for the governing of this great nation. He stated in a revelation to the Prophet Joseph Smith that he brought forth the Constitution of the United States through men whom he raised up for that very purpose. Under it, a great representative form of government was set up, a republican form of government. If the principles set out in the Constitution of the United States were followed by all men who exercise authority in governments, we would have peace in the

dom." I think he says in one of the revelations that we should pray that the kingdom of God might go forth upon the earth, that the inhabitants thereof may receive it and be prepared to meet the kingdom of heaven when it shall come with the Master at its head. The government of the Church in its operation is quite different from the government of the United States.

In the Church is a democratic principle known as the law of common consent. It was revealed before the Church was organized. I have here an excerpt from the first volume of the *Documentary History of the Church*, which was written by the Prophet Joseph Smith. He says that in 1829 in the home of Father Whitmer, which was in Seneca County, as you will remember,

. . . the word of the Lord came unto us in the chamber, commanding us that I should ordain Oliver Cowdery to be an elder in the Church of Jesus Christ; and that he also should ordain me to the same office; and then to ordain others, as it should be made known unto us from time to time. We were, however, commanded to defer this our ordination until such times as it should be practicable to have our brethren, who had been and who should be baptized, assembled together, when we must have their sanction to our thus proceeding to ordain each other, and have them decide by vote whether they were willing to accept us as spiritual teachers or not. (*Documentary History of the Church*, vol. I, pp. 60, 61.)



ELDER MARION G. ROMNEY AND SISTER ROMNEY

earth. This is true because by the inspiration of heaven that Constitution made provision for the best form of political government ever devised for the use of man.

Now the Lord has set up a form of government in the Church, too. I would like to tell you a little of what I understand that form of government to be. The Lord says that it is a "king-

The Church was not very old before the Lord gave the direction in a revelation that

No person is to be ordained to any office in this church, where there is a regularly organized branch of the same, without the vote of that church. (D. & C. 20:65.)

In the body of the Church there lies great power. No man can preside over

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THE IMPROVEMENT ERA

# Men Are That They Might Have JOY

Address delivered at the Sunday morning session of the 118th semi-annual general conference October 5, 1947, in the Tabernacle

THE inspiring music of our great choir and organ, both in this broadcast this morning and in this service, and also the timely, masterful address of President McKay, and the interesting talk of Bishop Wirthlin, have all tended, I am sure, to uplift us, to bring us nearer our Father in heaven, and others on the other side.

It is my earnest desire and prayer, my brethren and sisters, to say something useful, something that will be helpful to us, that will bring more happiness and joy into our daily lives. One of my favorite themes, already mentioned by one or two of the speakers, is,

Men are that they might have joy. (II Nephi 2:25.)

Work is a great blessing; activity brings joy. Last Sunday, I was in California, attending the Inglewood Stake conference. Some of you have already read in last week's issue of the Church Section of the *News* of some of the activities of this stake, especially of their building program. There was one achievement not referred to in the article, that I should like to mention. Last summer, in California they had some of their "unusual" weather, quite an extended hot spell, and the entire apricot crop ripened so rapidly that it became necessary to harvest it or it would be wasted. This was called to the attention of the southern California regional welfare officers. Through them, attention was called to the stakes in that region. I do not know what other stakes accomplished, but one day was set aside by the Inglewood Stake members for picking, and as a result they have now 25,777 cans of apricots in their stake storehouse and in their homes.

Just a month ago today I was in the Burley Stake conference in Idaho. At the conclusion of that conference the president arose and casually announced that the beet harvesting for this year had been set by the officials of the sugar factory to begin on a certain date. "We would like to harvest our welfare crops before we begin on our own." A time was decided on for that purpose. He said: "We would like to harvest the entire crop on these two days."

I had visited these projects, and had seen the extent of them, and so I arose and said: "If you accomplish this, will you kindly send me a telegram collect? If you don't, you needn't say anything about it."

Last Sunday, while at the Inglewood

By Thomas Evans McKay.

ASSISTANT TO THE COUNCIL OF THE TWELVE



THOMAS E. MCKAY

Stake conference, just at the beginning of the ten-thirty session, this telegram was handed me.

Burley, Idaho

Thomas E. McKay  
Care President Alfred E. Rohner

Brother McKay:

Members of Burley Stake harvested 40 acres of potatoes Friday, 26th; ten acres potatoes, 27 acres of beets, and cut five acres of corn Saturday the 27th. People present both days, approximately 900. Trucks, 50. Tractors, 25. Potato diggers, 18. Five peet diggers. Relief Society served lunch. Thanks for challenge you made at conference.

Sincerely,  
Burley Stake Conference

Congratulations, members of Burley Stake!

THERE are now 168 stakes in the Church, as we were told yesterday by President Richard L. Evans in his well-worded, I was going to say, musically-worded address on the growth of the Church. Seventy-eight of these are outside of Utah, all active and doing splendid work. As one investigator friend stated: "You all seem to know one another here—just like one large happy family."

It is a privilege to visit these stakes, and especially thrilling to find so many of our members active now and in prominent positions who were not so active in their home wards and stakes. As one of them told me: "At home I

belonged to that group, that rather large group that you referred to as who "treat their religion as a spare tire; they never use it except in times of emergency. Also," he continued, "we had time on our hands which we used in finding fault with the brethren and the Church, looking for the thorn on the rose, and the dirt on the lily, instead of for the flowers themselves."

He was referring, as you know, to that story that I like to tell of the Japanese philosopher who was accustomed to going out into the hills and woods to study the laws of nature. After spending a day in such study, he would return to his village at night, where he would gather his people around him and instruct them in the lessons which he had learned. One day one of his friends came to him saying, "Will you please bring me a hawthorn twig when you come back, that I can study the lesson you gave last week from that tree?" "Yes," said the philosopher, "I will bring you the twig tonight," and a second one of his friends that morning said, "Will you bring me a rose, that I may study concerning the lecture you gave last evening?" "Yes, I'll bring you the rose." And just before the philosopher went through the gate of the town that morning, a third friend said, "Will you bring me a lily that I might study the lesson of purity you gave last evening?" The philosopher promised to bring the lily.

In the evening about sundown when the old philosopher returned to the village, the three friends were waiting at the gate to welcome him. To the first he gave the hawthorn twig; to the second he gave the rose; and to the third he gave the lily. Suddenly the man with the hawthorn twig cried, "Here is a dead leaf on the stem of my hawthorn twig!" The second said, "Here is a thorn on the stem of my rose!" and the third one cried, "Here is dirt on the roots of my lily!"

"Let me see," said the philosopher. From the first he took the hawthorn twig; from the second, he took the rose, and from the third he took the lily. He plucked the dead leaf from the hawthorn twig and gave it to the first friend. He plucked the thorn from the stem of the rose and gave it to the second. He took the dirt from the roots of the lily and put it into the hands of the third. Holding the hawthorn twig, the rose, and the lily, he said: "Now, each of you has what attracted you first. You looked for the dead leaf, and you found it. You looked for the thorn; it was there. You found the dirt of the lily because I left it on the roots. You may keep what attracted you first. I will keep the hawthorn twig, the lily, and the rose, for the beauty I see in them."

We find in this world just about  
(Concluded on page 772)

# RESURRECTION a Reality



Elder Clifford E. Young, right, and William W. Williams of Richfield, Utah, and former president of the Texas Mission.

ASSISTANT TO THE COUNCIL OF THE TWELVE

*Address delivered at the Saturday morning session of the 118th semi-annual general conference October 4, 1947, in the Tabernacle*

As I stand here this morning, my brethren and sisters, it is with a heart full of gratitude for the privilege of attending this conference. There is something stimulating in meeting with the Latter-day Saints. There isn't any place in all the world where one may be built up in his faith as in the service of our Heavenly Father.

There are many philosophies and concepts that have been advanced to bring comfort and cheer in this sorrowing world. They all have their place, and much good has come therefrom. Someone was kind enough to hand me a few lines, the lines of a bit of philosophy that I think are attributed to Plato, which runs something like this:

God is love, but God is eternal, therefore love is eternal. But unless there is something to love, there can be no love; therefore, that which we love must be eternal because of the first proposition that God and love are eternal. Therefore we are eternal.

These lines, doubtless prompted the lines of Wordsworth wherein he wrote:

Our birth is but a sleep and a forgetting; The Soul that rises with us, our life's Star, Hath had elsewhere its setting, And cometh from afar;

## Hole in the Rock

(Continued from page 709)

"Good night," they said. "We're at the second camp from the front, Stanford. Catch up with us as soon as you can. We'll walk it tonight, and by noon tomorrow you should be along side of us."

"Good night," Arabella said, leaning to shake hands with them as they passed her wagon. "Thanks and good night."

They trailed up the last few feet of dugway, turned to call good night again, and merged with the shadows.

With their going, the stillness seemed weighted.

Not in entire forgetfulness,  
And not in utter nakedness,  
But trailing clouds of glory do we come  
From God, who is our home.

(Wordsworth, "Intimations  
of Immortality.")

All of these, beautiful in very deed!

But, after all, my brethren and sisters, there is nothing that equals in power and in strength the message of the Lord Jesus Christ. It is a simple thing. God sent his Only Begotten Son as a Savior for the children of men, that he might give to them the gospel whereby they might so live that it would permit them to come back into his presence. Jesus came upon the earth; he taught this message; he lived it; he showed his disciples how to live it; he brought them in very deed glad tidings of great joy. He lived among his disciples for only a few short years, and then was taken by cruel men and crucified; and on the third day he arose from the tomb. Some of his disciples, anxious to complete the burial service, repaired to the tomb on that beautiful Sabbath morning, there to find, as they thought, that the Master had been taken away, later to learn that he was risen, that he had become the resurrected Lord. Many things in connection with

"It's sorta lonely isn't it, Stanford?" Arabella's voice was low but seemed loud in the stillness. "There is little to eat and less to burn," she finished, wondering why Stanford did not start preparing for the night.

"We could go on a few miles," he suggested hopefully.

Arabella laughed. "I do believe you are afraid," she said. "You need some bossing."

She tried to climb down from the wagon but cried out with unexpected pain. Stanford leaped to the seat, and she leaned against him.

"I'm so tired, Stanford," she said drowsily. "So tired."

his ministry transcend our power of understanding, but our lack of understanding does not change the fact that he did live and die and was resurrected.

EVIDENCE was given to the disciples of this: He came among them, showed them the wounds in his hands, partook of food with them, and then after a short ministry ascended to heaven with the promise that in due time of the Lord he would come again. There is not anything, my brethren and sisters, in all the world that equals faith in this divine truth. There is not any comfort that can come to the human heart that equals a conviction of the truth of the message of the Lord Jesus. And to think that we have been made partakers of that, for he has revealed himself again in this day, once more revealing to the world that he lives, that he is the Son of God, that the resurrection from the dead is a reality, that our lives do not end in death, but that we live and will continue to live as immortal spirits until the time shall come when God will call us forth from the grave just as he did Jesus. It is a glorious faith, and I am grateful to join with you this beautiful morning in thanking our Heavenly Father for the blessing of the gospel of Jesus Christ.

May we be worthy of these blessings and be able to order our lives that we may ultimately come back into his presence, I humbly pray in the name of Jesus. Amen.

Stanford held her against him for a moment. Then he swung his long legs over the back of the spring seat and down to the floor of the wagon box. He took three steps along the narrow aisle of boxes and cupboards, stove and wagon bows, and laid Arabella in her bunk bed beside the sleeping children. Then he pulled two quilts from under the bed and spread them in the aisle for himself. After that he went to tend to the team and rub Old Nig's hairless sides with liniment. That done, and too weary to think of food, he fell into his bed and slept.

(To be continued)

# ON THE BOOKRACK

## HOW THE DESERT WAS TAMED

(Dr. John A. Widtsoe. Deseret Book Co., Salt Lake City. 83 pp. \$1.00.)

MANY books have told part of the story of the past century. But here is a brief essay of less than a hundred pages that strips away all the underbrush and exposes to view the principles by which the pioneers prospered. This book is not a mere recital of the past. It is a document for the future, for it delineates basic causes of action and basic plans of performance which will be as good in the twentieth century—or the twenty-first—as they were in the nineteenth. Anyone who wants to have before him in a few words a clear picture of how the pioneers did what they did and how their posterity may likewise do it, will find the profile presented in this brief essay, which offers "a lesson for today and tomorrow."—R. L. E.

## GOSPEL INTERPRETATIONS

(Dr. John A. Widtsoe. Bookcraft, Salt Lake City. 245 pp. \$2.25.)

HERE is another book from the pen of one of the most active and able exponents of the gospel that this Church has known. The book is subtitled "Aids to Faith in Modern Day—being a companion volume to *Evidences and Reconciliations*"—which was published in 1943. In a system of truth that comprehends man's eternal journey it is inevitable that questions would be innumerable. And out of these questions Dr. John A. Widtsoe, to whom thousands of them come, has selected those which seem to be most important or persistent. This book, which originally appeared in the pages of *The Improvement Era*, is divided under nine headings, The Godhead, The Divine Purpose, The Unchanging Gospel, Free Agency, Church Practice, Joseph Smith, The Word of Wisdom, Delusions, Miscellaneous. The topics under these headings are without exception informative and intriguing. Those who have inquiring minds here again will find help in reaching an understanding, a "reconciliation," of things which perplex so many of us. This book will be referred to repeatedly with the passing years.—R. L. E.

## THE ANCIENT MAYA

(Sylvanus G. Morley. Stanford University Press, Stanford University, California. 1946. 520 pages. 95 plates. \$10.00.)

*The Ancient Maya* is the story of one of America's more advanced aboriginal cultures written by the world's outstanding Maya scholar. Not only does Dr. S. G. Morley offer the reader the results of a lifetime of study and living among the Maya Indians, but, because of his eminent scholastic position, he has had access to the research of other students and institutions. Dr. Morley writes in a lucid and

warm style which makes enjoyable reading. He has breathed life into the silent ruins, the broken pottery fragments, and the perplexing hieroglyphs of the ancients. We are introduced to a living, functioning people. Of significant interest is Table XI, wherein the author gives his selection of fifty Maya superlatives. This book is a must to all who would be brought up to date on the Maya civilization.—Dr. Charles E. Dibble.

## WESTWARD IN '47

### THE SAGA OF THE MORMON PIONEERS

(Written and illustrated by Nelson White, Dixon and Company, Salt Lake City. 43 pages quarto. 1947.)

AMONG the many centennial offerings, this must occupy an honored place. There are nineteen chapters covering part of a page, telling the story of the famous trek, so brief that the man who runs may read them, but accurate and well told. Facing each chapter is an excellent drawing—the author is also an artist—illustrating the story. By word and picture the spirit of the days of 1847 is caught and transmitted to the reader. Young and old will enjoy this book.—J. A. W.

## UTAH HUMANITIES REVIEW

(A Regional Quarterly, published by the University of Utah. \$2.00 a year.)

THE first two numbers already published promise well for the future of this new magazine. William Mulder brings to life C. C. A. Christensen, the Danish poet, painter, missionary, and Utah pioneer. The simple diary (1851-1875) of Volney King of Millard County stirs the emotions, now with pity, now with laughter. A. O. Mitchell reminds us in his story of Pioneers and Players of Parowan and Lester A. Hubbard in Songs and Ballads of the Utah Pioneers that pioneer life was not always drab. Helen Zeeze Papnikolas paints a word picture of Utah's melting pot. The Mormon mission to the Shoshone Indians, by Charles E. Dibble, shows the sincere, earnest faith of the pioneers. G. Homer Durham tells the long-needed story of the development of political parties in Utah.

The Review will fill an unoccupied niche in Utah's periodic literature and will prosper if it presents facts and omits personal inferences. However, the slogan, "The proper study of mankind is man," is not sufficient to explain the modern meaning of humanities. What does it really mean? Pardon our editorial illiteracy.

We bid *Utah Humanities Review* welcome and wish it a long, peaceful, and successful life.—J. A. W.

A NEW WITNESS FOR  
CHRIST IN AMERICA  
(Francis W. Kirkham, LL.B., Ph.D.  
Published by the Author.  
1947. 509 pages. \$2.50.)

THE historical proof of the truth of the Book of Mormon has never been presented more fully or convincingly than in this book. This second, revised edition contains much new confirmatory material, based upon new information. Students of the Book of Mormon, at home or in the mission field, in facing opposition to the Book of Mormon, or to increase their testimony of its truth, need to know the facts and theories set forth in this volume. It is a notable book.—J. A. W.

## INSIDE U.S.A.

(John Gunther. Harper & Brothers, New York. 1947. 979 pages. \$5.00.)

IT takes colossal self-confidence for one man to attempt to put into 1,000 pages the story and present conditions of the whole United States of America—after about a year's study. Of course, no man can do it with justice to the subject. The country is too vast; the conditions are too varied; the job is too big. Consequently, at best, this book is but an "abstract" in which numerous important, necessary facts are omitted, and many of those used are colored by passing, undigested opinions.

The treatment of the U.S.A. is that of an experienced newspaper reporter, not of the professional historian. It is entertainingly written, but observations and conclusions, glibly told, are hasty, superficial, exaggerated, and evanescent. Every state stands out as an individual from overflowing street gossip, not from accurate and well-considered information.

The book is of passing interest only, of little value in gaining a true picture of "the home of the brave and the land of the free." It will not live long.

Thirty-two pages are devoted to "Utah and the Mormons: a Profile of a Community." Naturally, the Mormons, who are fresh meat to every hunter, would be singled out in any article concerning Utah. The story of the state and the Mormons, greatly compressed, with several misstatements, is fairly well told. But, when the reporter, without help from those best informed, explains and interprets Mormon events and guesses at their cause, disaster overtakes him, and the "profile" becomes a caricature. He has not been "inside" Mormon life sufficiently to understand that among the leaders of the Church is an earnest, eager desire to comply with laws, divinely given, which practically sets aside, in major issues, personal and political differences such as distract and often destroy other organizations. That is the basis of any Mormon position. Unfortunately, the author has accepted (Concluded on page 785)

# SERMON on the MOUNT

## An Ordination Sermon

By *Levi Edgar Young.*

PRESIDENT, THE FIRST COUNCIL OF THE SEVENTY

Address delivered at the Friday morning session of the 118th semi-annual general conference October 3, 1947, in the Tabernacle

THIS large group of people assembled to worship our Lord and to give thanks for our blessings is a beautiful lesson of the meaning of life. You come up to this house of God obedient to the call. It is obedience that leads us to the knowledge and love of God, and we conceive God's decrees as eternal truths. It gives us renewed faith and, says Sholem Asch:

It is faith and not wisdom which carrieth the key to the kingdom of heaven.

Among the many questions that we have been asked to answer at the State Capitol through the Utah State Historical Society is one that I know will impress you, and one, too, we have tried to answer properly, though briefly. It is a question of great importance. It is:

What contribution has the Latter-day Saint Church made to this darkened world, with the other Christian churches to bring peace to the world?

As we listen to the Singing Mothers of the Relief Society we recall something that has come down to us from ancient days. In an old rabbinic code recently discovered is a description of the duties of women as taught in the synagogue. They were to:

Feed the hungry and give the thirsty to drink.

Clothe the naked, and shelter the homeless. Visit the sick, bury the dead and comfort the mourner.

Support the widow and instruct the fatherless.

Ransom the captive. Make garments for the orphan and provide for the betrothed maiden.

When we stop to think that this code is many hundreds of years old and was taught in the ancient synagogues of Jerusalem, it indicates what a high calling the women of God have always had.

The modern Christian world is confronted with two conditions which seem to be little realized. The first is the inner uncertainty of Christianity itself which does not seem to know its own basic beliefs. The Christian world is confused as to just what Jesus of Nazareth taught.

Then there is the upsurge of communism, a power that has come into our own midst greater than we realize.

No movement in history has achieved so sudden an actualization as a world movement. Systems only grow as they appeal to people. Communism will continue to grow until the people are confronted with and taught the fundamentals of Christianity which are creatively worked out in human society.

WE know that the gospel of Jesus Christ is comprehensive and all-embracing, including all the values of religion as they reveal themselves in human experience. It is purifying and refining, correcting the excesses and rejecting the abuses, which have corrupted the nature and obstructed the pathway of religion throughout its history. The gospel of Jesus Christ is distinctively and definitely revelatory, fulfilling the largest meaning and possibility of revelation. It makes due place for all the human interests that constitute the spiritual life of man. It is quite true that the Christian world has lost the path. And the reason for this is that it has not the inner vigor to command a place of commanding power. The religion of Jesus Christ requires revelation—revelation to chosen prophets, who teach the principles of the redemption of mankind. Within the Christian doctrine is the principle and potency of redemption.

The faith we have in our government of the United States is of the highest concept, for to us, it is a sacred institution because of the directive power of God that brought it into existence. The government of the United States is an outgrowth of the highest concepts of freedom for mankind that the world has learned in history. Reverting to the simple beginnings of the founders of America, we know them



PRESIDENT LEVI EDGAR YOUNG

to have been of the finest blood of England, and other countries of Europe. They brought hither in their little ships, not money, not merchandise, no array of armed force, but they came freighted with religion, learning, and law. They stepped forth upon these shores and a howling wilderness received them. Strong in their faith in God and their own heroic patience, they began their combat with danger and hardship. Sickness at times smote them, but they fainted not; famine overtook them, but they feasted on roots with a patient spirit. They began to build a house for God, and then for themselves. They established education and the observance of a stern and august morality, then legislated for the smaller purposes of wealth and convenience. They gave their sons to God, and through virtue to the state. So they laid their foundations. Villages grew, churches and colleges were built, and farther into the depths of the wilderness industry multiplied her hands. Civic life and order completed themselves and swelled into the majesty of states. Herein is a résumé of our own state's history. Utah was founded in sublime hopes and the ideals of a pure morality. And the higher life was combined with agriculture and all industry—making the soil bring forth food for man. Combined with all this was a taste for learning. This state was grounded in religion, for religion was incorporate in the principles and feelings of the people. This is what gave us our morals and true public enthusiasms, and our inspired ways of living.

THERE is a principle that is often misunderstood, and that is what we call *obedience*. It is a principle that makes life happy and creates within us faith in truth and the results of doing what is right. On the old library of Worcester, Massachusetts, are these words:

Obedience to Law is Liberty.

Obeying laws which we impose upon ourselves, that is, just and righteous

(Concluded on page 774)

THE IMPROVEMENT ERA

# CHALLENGE of the PIONEERS

Address delivered at the Saturday afternoon session of the 118th semi-annual general conference October 4, 1947, in the Tabernacle

to Modern  
Latter-day Saints

By

*Antoine R. Ivins*

OF THE FIRST COUNCIL OF THE SEVENTY



PRESIDENT ANTOINE R. IVINS

My beloved brethren and sisters, I need an interest in your faith and prayers if the few moments I occupy your time shall be spent to any profit, and I pray that the Spirit of God will direct the testimony which I may offer to you this afternoon, for I stand before you in firm belief and with the knowledge that we represent God our Heavenly Father; that we are carrying on his work in the hope that we who have this responsibility shall be a blessing and a comfort to his people.

Since President Smith began the conference by referring to the fact that this is a centennial year, recounting some of the accomplishments of the Church during the century that has passed since we arrived in this valley, I have been thinking a little about that myself. I wonder how nearly we of this day live the ideals and the standards of our grandfathers and our grandmothers who came into this valley, some of whom moved on into other parts of this state and the adjoining states. Their ideals were high and lofty. They had noble purpose in coming here because they had the testimony that the gospel had been restored, and they believed that their life, though it should all be one in sacrifice, should be dedicated to the promulgation of that great truth, and the development of the Church which has the responsibility of carrying that into effect.

Both of my grandfathers came here at a very early date and from here both of them moved south to St. George. I have been reading a little lately about St. George and its development. Those people carried in their hearts the same ideals, and they undertook the same problems, acquitting themselves wonderfully well.

I believe that St. George is one of the very few cities of the country which was founded deliberately with a specially selected group of men and women. Every family that was called to that settlement was headed by a man of some special attainment, and he was called for a very special purpose. Under the wise direction that they had, they made a wonderful development.

They arrived in St. George in December, and it was an inhospitable place. They were hardly located until they began to think about public buildings for their use. Before any of them had homes in which to live, they began to think of the education of their children and the erection of schoolhouses, and then the next thought was for a

fortune. He slept on that a night or two and thought it over, then one morning he arose and walked the distance from Washington City to St. George and put that thousand dollars into the hands of the brethren. The teams went off to California and brought back the glass and other supplies that were necessary. Thus the building was completed.

I wonder how many of us today, if we were faced with that same problem, would have the courage, with an outlook such as he had, to do the thing he did. It was a noble gesture, a wonderful thing. And why do you think he did it? Do you think he had any idea that in making that contribution the brethren would look at him and maybe make him a bishop or something of that sort? Not in the world. It was sheer devotion to the work of the Lord that prompted him to do it. Can we do it today? That was one of the high and lofty ideals of those pioneer grandfathers of ours.

Then they had other desires and other ideals, and one of them was that every man among them should sustain himself by his own labor as long as he could, and in that spirit all the work of the development of that very difficult section was done. Many times the river had to be conquered. It was conquered in that same spirit that men should provide for themselves the means of their support, and I believe today that most of them have that same ideal down there, the spirit of independence. I would that every man and woman in this Church should have deep in his heart the pride in accomplishment that would force him to sustain himself as long as he has the power within him to do it!

I grant you that unfortunate people must be taken care of by the rest of us who are more fortunate, but I still feel, as I have said before, that every able-bodied man, or a woman for that matter, who can sustain himself should do it as long as he has that power, that he may be useful in his community.

In those days when a man said, "I will do it," he did it. That was the genius of the Church, that a man's word was as good as his bond. In those days we had little cause for recourse to the courts of the land, because such disagreements as developed were settled between the brethren before the presiding officers of the Church.

Do we still have that high and lofty ideal of honesty, or integrity, that when we say, "We will," it is an accomplished fact? Some of us come to feel that unless the other man happens to get our signature to a written document we are not under obligation. But, brethren, a document with a signature on it is just evidence, and our word is the thing that counts, and if we would honor

(Concluded on page 775)

# Accepting RESPONSIBILITY in the Church

I AM always awed in the presence of this congregation. I am much more accustomed to seeing these seats empty or only partially filled. For eighteen years I have been in this building almost every week, usually a number of times each week.

I think I have been in this Tabernacle at every hour of the day and night, at one time or another. I love the spirit of it, and I have been well aware of the memory and the achievements and the spirit of those generations of stalwart men and women who have come and gone here. These walls speak great things of the past, and I am as firmly convinced that they speak great things of the future.

I have been thinking as I have been sitting here today of those of my brethren with whom I have occupied these seats who are not now with us. Many of them have passed away during my brief association here. Five of my own Council of seven men (including the one whose vacancy I was called to fill) have gone in these years, and a like number of the Quorum of the Twelve. The ranks of the First Presidency and the Presiding Bishopric have also been thinned by death during these brief years.

Of course, no one ever quite completely takes the place of anyone else. But able and good men come along and take their own places and make their own contributions in their own way in their own time and generation. I have no fear of a continuing leadership in this Church and a continuing faithful membership, and no fear of the faltering of the oncoming generations, those youth of ours who have been spoken of here already this afternoon.

President Smith did some reminiscing in his opening remarks of yesterday morning, and I would like to continue for a few moments of thinking back and thinking ahead with a few comparative figures.

It is forty-four years ago, this conference, I believe, since President Smith first came to the Council of the Twelve Apostles. At that time the Church had fifty-one stakes; it now has one hundred sixty-eight. There were only three stakes then in Salt Lake County; there are now twenty-four in Salt Lake County.

Part of what this means is this: Whereas, then, forty-four years ago, there were two hundred and four stake conferences a year, there are now nearly seven hundred of these appointments to be filled by someone—672 to be exact, or 468 more stake conferences to be conducted each year than there were forty-four years ago.

There have been nineteen stakes come into existence since President Smith became President of the Church, these past two years and more. This means that seventy-six stake confer-

ences have been added to the annual schedule of this Church in the past two years, since President Smith's administration began.

There were twenty-one missions when President Smith became a member of the Council of the Twelve. There are forty-four missions today, I believe (unless more have been created in the last day or two).



PRESIDENT RICHARD L. EVANS

THIS is no longer a small Church. The latest religious census that I have seen, the one recently published in the *Christian Herald*, and in the Associated Press, and elsewhere, indicates, that today there are only thirteen religious denominations in the United States larger than this one, out of some two hundred fifty. Only five, exclusive of the merging of two churches, had a greater increase of membership during the most recent period reported, and none of the larger denominations had a greater per capita increase of membership.

Now whatever else this may mean, it means certainly no less than this: that an increasing number of people are going to have to take increasing responsibility in the wards and stakes and missions of this Church.

And it isn't only membership and stake units that have increased, but all of the other problems and their perplexities. It isn't only ordinations and setting apart of officers, but so many, many administrative and personnel problems and all else that pertains to a worldwide operation. Life is not as simple as once it was.

By *Richard L. Evans*

OF THE FIRST COUNCIL OF THE SEVENTY

Address delivered at the Saturday afternoon session of the 118th semi-annual general conference October 4, 1947, in the Tabernacle

I see the First Presidency in their offices at Church headquarters early and late. I see them there over weekends and on holidays when the building is supposedly closed. They and their associates, the Quorum of the Twelve, their assistants, the First Council of the Seventy, the Presiding Bishopric, and all the others who labor in this cause are worked to the limit, I can testify to you of my personal knowledge. When they are not in their offices they are traveling or filling other assignments and appointments. Few, indeed, are the days or hours that they have for themselves or for their families.

*"PUT your arms around these brethren and sisters who are nominally members but who are not in activity and bring them into service in this Church for their own sakes and for the good of the work."*

ties. I marvel at what they do; I wonder how they do it.

And I know that you in the wards and stakes are likewise crowded in your lives and are accomplishing beyond what men ordinarily are expected to accomplish. And it is only with the help of the Lord that such things are possible.

The work wouldn't need to be so burdensome to anyone, or at least, not to the extent that it is, if we had a broader base of activity—if everyone who held membership in the Church were carrying his full share of the load.

I was thinking the other night as I witnessed the excellent Aaronic Priesthood pageant which was presented here, and which has been referred to previously in this conference, that some twenty percent of the total priesthood of this Church are members of the Aaronic Priesthood over twenty-one years of age. They are good and able men and among them there is a reservoir of leadership and of service almost as yet untapped.

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THE IMPROVEMENT ERA



# Our Faith in YOUTH

By *Oscar A. Kirkham*

OF THE FIRST COUNCIL OF THE SEVENTY

Address delivered at the Friday morning session of the 118th semi-annual general conference October 3, 1947, in the Tabernacle

PRESIDENT  
OSCAR A. KIRKHAM  
AND  
SISTER KIRKHAM

I TRUST that I may enjoy the blessings of the Spirit of the Lord.

On July 15 of this year, at the request of the national organization of the Boy Scouts of America, and with the co-operation of the First Presidency of the Church, I was invited to go with a representation of the youth of America to the Old World. This was my seventh opportunity to go to Europe; five of these trips have been with the Boy Scouts of America. This time there were boys from every state in the Union and from Alaska. It was truly a great occasion. I trust that I may enjoy the blessing of memory and of the spirit of the occasion so that for these few moments I may interpret to you one or two of the highlights of this great event.

This Church has ever been deeply interested in youth. In its beginning God put full trust in a boy, and he became the leader of this dispensation. It was young men, largely, who fought their way into the beginnings of this great western land. We must be deeply concerned with youth. Our hope lies here. The after years of life set us so fast in habits. If but one generation would truly devote itself to the oncoming generation and give of itself to the youth of the land, what great things might be wrought!

The government of the United States was deeply interested in this adventure. They chartered one of our transport ships for our use, for both going and coming. When we arrived in the Old World, the lads had been built in morale and spirit for a great occasion. At Camp Kilmer, New Jersey, we rallied before departing on a great open field, and there the Catholic fathers, the Jewish rabbi, the Lutheran minister, the Presbyterian minister, the Methodist minister, the Mormon elder united.

We prayed for God to be with us to help us and bless us. We didn't want to go boastfully; we wanted to go humbly; we wanted to help and be friendly. We started our journey, and after a few days were in the midst of interesting experiences. One morning I heard boys about the ship at four o'clock; they were seeing for the first time the white cliffs of Dover. We sailed on up the channel passing Dunkirk. We were deeply impressed to note when the word *Dunkirk* was spoken, these thousand lads fell into silence. They had read the papers; they had read the magazines; they had heard the radio. Great hulls of ships still are protruding from the waters. This told the story of Great Britain on her knees, the onrush of the foe, the inspiration of that great Britisher, Churchill, who gave the people so much faith and so much hope.

Then we went on through Holland and Belgium, deeply impressed by every step we took. In Antwerp the mayor spoke to our boys in grateful appreciation. He said:

There would have been no Antwerp if your fathers and your brothers had not come.

We went on through France. And overnight a city arose on a great old French estate; thirty-two thousand boys, in a drizzling rain pitched their tents! They were from thirty-eight different nations.

EARLY in the morning we heard the singing of the "Jamboree" sung for the first time by a lovely chorus of French lads. It was inspiring. All through the trees and across the old French meadow, it came to us by radio. We knew we were now in France. Soon we heard the voice of a nation through its youth saying to us,

We're happy you're here, all you fellows—black, red, brown, yellow, white, from all over the world with all your different languages—we're glad you've come.

Men of France were saying in their hearts,

Here is our hope. We've been fought and destroyed. Here lies our one hope—the youth of France must be saved.

They made a tremendous effort to have us come. They did everything they could for us, and then more, to have the youth of the world come when they felt so sick at heart. This was deeply appreciated.

Many men in France have lost faith. They are bewildered. They are confused. Mothers were standing in doorways with small, poorly-fed children clinging to them as we went by. They wonder what tomorrow will bring, while men talk and argue about their destiny.

AT the jamboree I went about among our men and asked them this question: "What was it that impelled you to come over here?" There were eighty-nine American men. We sat down on the old logs, we sat in tents, we talked intimately and thoughtfully with each other.

I want to read the answers to you, for as soon as I had the opportunity I wrote the answers they gave. I will read a number of them. They deeply impressed me. They challenge our thinking. Here is what the American men said:

1. I want the United States to be better understood. Some of the people over here in Europe are saying all that the Americans want is gold.

2. I am an assistant scoutmaster. I belong to the league of frightened men. I was at Bikini. I know what the atomic bomb can do. Our hope lies in the youth of the world. Scouting is not talk but action for peace.

3. There were 300,000 United States men killed in World War II. Among them was my brother. I don't want him to have died in vain, I believe I can help through scouting. Other programs seem so complex. This is simple and effective.

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# The Blessings of ETERNAL LIFE

By Milton R. Hunter

OF THE FIRST COUNCIL OF THE SEVENTY



PRESIDENT MILTON R. HUNTER AND SISTER HUNTER

Address delivered at the Saturday afternoon session of the 118th semi-annual general conference October 4, 1947, in the Tabernacle

IT is an awe-inspiring sight to stand here and look into the faces of this vast audience. It is in humility that I occupy this position today. I pray to our Father in heaven that his Spirit will attend me.

I desire to direct my remarks this afternoon to the youth of the Church. I, like the brethren who have spoken previously, have a strong faith and admiration and love for the youth of the Church. I know that they have a testimony of the gospel of Jesus Christ and that they will carry on faithfully.

Youth of the Church, young men and young women, you are the richest people in the world. Some of you may say in your minds that you have no money. I care not whether you have ten cents or a million dollars. Money perishes; but the wealth that you have surpasses anything that you can gain here in this world which is of the world. You are members of the true Church of Jesus Christ and are recipients of the restored gospel of our Lord and Savior. You have the Holy Priesthood after the order of the Son of God. You have at your command all the blessings which come to those who love God and keep his commandments, even the promise of the blessing of eternal life which he says is the greatest gift that he has for man (D. & C. 14:7; 6:7) if you will but serve the Lord your

God with all your heart, might, mind, and strength. (*Ibid.*, 4:2; 50:5; 51:19.)

More than a hundred years ago God the Eternal Father and his Only Begotten Son appeared to the Prophet Joseph Smith and opened up the last dispensation of the gospel. Following this great vision a number of heavenly beings appeared to the Prophet Joseph Smith and bestowed upon him all the gifts, blessings, powers, ordinances, and priesthood necessary for the salvation of the human family. It is this priesthood and these gifts and blessings which the youth of the Church today possess.

*"YOUTH of the Church,  
young men and  
young women, you are  
the richest people in the  
world."*

THE gospel of Jesus Christ was given to us in order that we might have joy. In fact,

Adam fell that men might be; and men are, that they might have joy. (II Nephi 2: 25.)

It is God's purpose and will that we might be happy today, tomorrow, next week, a hundred years from now—yes, a million years from now. You may say in your mind, "But we won't live that long." We will live that long. Life is eternal, and the thing that is important to remember is that the way

we live today, and the way we live throughout mortality, will determine our happiness throughout eternity, will determine our status forever.

In order to illustrate what I have in mind, I would like to tell an old story. There was once an old dog that went to the meat market and secured a piece of meat. On the road home he had to cross over a bridge that spanned a stream of water. As he reached the middle of that bridge, he looked down into the sparkling water and saw another dog with a piece of meat in his mouth. He became covetous and decided that he would have the meat the other dog possessed. Thereupon he opened his mouth and grabbed after that meat, and as he did so, his meat dropped into the water and floated away. To his sorrow, the old dog found that he was grabbing after a shadow.

Youth of the Church, there are many shadows of true happiness that you will be tempted to grab after, and I promise you that if you grab after them, you will be like that old dog. You will find that you have lost the good things that you now possess—happiness, the gospel, and probably eternal life—and you will receive in return only a shadow of true happiness. The things that I have in mind we call sins, all of the sins that we may commit. Remember that Alma, the ancient Nephite prophet, warned us that "wickedness never was happiness." (*Alma* 41:10; *Helaman* 13:38.)

There are three or four shadows of true happiness that I would like to point out briefly today. The first one of them is the use of tobacco. Every young man in the Church, and I am sorry to say that today every young woman in the Church also, is tempted and will continue to be tempted to take up the habit of tobacco. In fact your friends may already have taken up this habit. They may say to you: "Come on, take a smoke. It's smart to smoke. It's being a good sport to smoke. All important people smoke. Have a good time while you are young; and you can repent when you get old." In fact they not only make these remarks but also put forth all sorts of other arguments to induce you to use tobacco.

Young people, youth of the Church, it is the devil that is talking through your friends to try to induce you to adopt that evil habit. He wants you to be unhappy. He desires to tear down your spiritual, physical, and mental life and to destroy your chances for a fulness of joy. For these reasons he is putting forth his strongest efforts to try to induce you to take up the tobacco habit.

Tobacco, as we all know, is very poisonous. It kills the body. In order to illustrate how deadly the poison is

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# VALIANCE to the Truth

Address delivered at the Saturday morning session of the 118th semi-annual general conference October 4, 1947, in the Tabernacle

By Bruce R. McConkie

OF THE FIRST COUNCIL OF THE SEVENTY



PRESIDENT  
BRUCE R. MC CONKIE  
AND  
SISTER MC CONKIE



THIS Church of Jesus Christ of Latter-day Saints is literally the kingdom of God on earth. I believe that every man who has presided over it as a prophet-president has been the Lord's anointed and has held the keys of the kingdom, and that these keys are the keys of salvation for all people. And I believe that the Lord has decreed for this dispensation that the gospel is here to remain until Christ comes, and of course from then forever after. This is a day when the kingdom will never be given to another people, but when it will remain with the Saints; and everyone who will come to Christ and live his laws will receive peace and joy and comfort in this life and a certain hope of eternal life in the world to come.

When Joseph Smith went into the Sacred Grove to pray in the spring of 1820, having been exercised by religious anxiety and turmoil, it was to ask which of all the churches was right and which one he should join. There then appeared to him two glorified, exalted, resurrected beings—God the Eternal Father and Jesus Christ His Son—who, in answer to Joseph's question, told him that he should join none of them, for they were all wrong; that all their creeds were an abomination in his sight; that those professors were all corrupt; that:

...they draw near unto me with their lips, but their hearts are far from me; they teach for doctrines the commandments of men, having a form of godliness, but they deny the power thereof. (Pearl of Great Price, Writings of Joseph Smith, 2:19.)

Thereafter, pursuant to commandment and revelation the Prophet and others organized this kingdom, and after it was organized, the Lord by revelation referred to it as the only true and living Church upon the face of the whole earth, with which he said he was well pleased, speaking unto the Church collectively and not individually.

I think that the ancient prophets and the latter-day prophets have had revealed to them by the revelations of the Holy Ghost, that this kingdom is to remain. Enoch saw this day and said that a people would be prepared for the coming of the Lord, and that a latter-day Zion would be built up to be joined with the Zion that he had established. Daniel saw this day. He revealed and interpreted the dream that Nebuchadnezzar had received, told him that he had seen a stone cut out of the mountain without hands, and

that in the days of certain kings would the God of heaven set up a kingdom which would never be destroyed and which would never be given to another people, but which should stand forever.

In this day the Lord harked back to that figure which Daniel had used and said to Joseph Smith:

The keys of the kingdom of God are committed unto man on the earth, and from thence shall the gospel roll forth unto the ends of the earth, as the stone which is cut out of the mountain without hands shall roll forth, until it has filled the whole earth. (D. & C. 65:2.)

EVERY person in this Church is entitled to know and is expected to know by the revelations of the Holy Ghost to his soul that these things are true; and if he knows them, then, in my judgment, he should have no desire in his heart to do anything in this world except hearken to the counsel of the living oracles and put his house in order and prepare himself for the glory and honor and salvation of which President George F. Richards has just spoken.

I should like to read you a statement made by President John Taylor, the third man to preside over this kingdom. He said:

It has been asked by Brother Brigham whether this kingdom will fail. I tell you in the name of Israel's God it will not fail. I tell you in the name of Israel's God it will roll forth, and that the things spoken of by the holy prophets in relation to it will receive their fulfillment. But in connection with this I will tell you another thing: A great many of the Latter-day Saints will fail, a great many of them are not now and never have been living up to their privileges, and magnifying their callings and their priesthood, and God will have a reckoning with such people, unless they speedily repent. (*The Gospel Kingdom*, p. 137.)

One other sentence from President Taylor:

There is one thing very certain, very certain indeed, and that is, whatever men may think, and however they may plot and contrive, that this kingdom will never be given into the hands of another people. It will grow and spread and increase, and no man living can stop its progress. (*Ibid.*, p. 214.)

It seems to me that if this is the kingdom of God on earth, and if it is destined to stay here and not be given to another people, then we are entitled to conclude that as a people, as a Church, we will never be led astray; and, that as individuals, we will never go out of the course of righteousness that the Lord expects us to be in as long as we hearken to the counsel of the Presidency and the Twelve who head the kingdom.

Wilford Woodruff said this:

When the Lord gave the keys of the kingdom of God, the keys of the Melchizedek Priesthood, of the apostleship, and sealed them upon the head of Joseph Smith, he sealed them upon his head to stay here upon the earth until the coming of the Son of Man. Well might Brigham Young say, "The keys of the kingdom of God are here." They were with him to the day of his death. They then rested upon the head of another man—President John Taylor. He held those keys to the hour of his death. They then fell by turn, or in the providence of God, upon Wilford Woodruff.

I say to the Latter-day Saints, the keys of the kingdom of God are here, and they are going to stay here, too, until the coming of the Son of Man. Let all Israel understand that. They may not rest upon my head but a short time, but they will then rest on the head of another apostle, and another after him, and so continue until the coming of the Lord Jesus Christ in the clouds of heaven to "reward every man according to the deeds done in the body." . . .

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# DUTIES of PARENTS

Bishop LeGrand Richards,  
center, Bishop Joseph L. Wirthlin,  
left, and Bishop Thorpe B. Isaacson

By *LeGrand Richards*

PRESIDING BISHOP

*Address delivered at the Saturday morning session of the 118th semi-annual general conference October 4, 1947, in the Tabernacle*

I FEEL grateful, brothers and sisters, for this occasion, and for the privilege of worshiping with you, as I do when I travel, week after week, through the stakes of Zion. You are the most wonderful people in the world, and I thank the Lord to be considered worthy to be numbered among you.

During the past week or ten days, we presented in this tabernacle the Aaronic Priesthood pageant, *Prepare Ye the Way*. I would like to express, for the Presiding Bishopric of the Church, our appreciation to all those who made the pageant possible: to Sister Evelyn Wood for writing it, Brother Mitchell for preparing the music, Brother Palmer and Brother Lees for directing it, and all who took part therein.

Since witnessing the presentation of it three times, I have thought a great deal of the message that it conveyed. Several of the speakers in this conference have referred to our pre-existent state. I am sure that if the veil were rolled back and we understood today as we did then, the purpose of earth life, and the privileges that were to be ours, we would be a little more attentive to responsibilities which are ours.

In the pageant, when the spirits were about to come to this earth, Father Adam was asked if there would be anyone here at the crossroads to show them the way, and they were told there would be their parents and the priesthood of God. If these two should not

fail there would not be much danger or much to worry about our young people, but if the parents fail and the priesthood fails in its duty, then we can hardly expect that these choice spirits of promise will return to the Father and receive the plaudit: "Well done thou good and faithful servant."

Those of you who saw the pageant will remember that when some of the boys dropped out of the priesthood activity and gave their reasons for so

*"...as for me and my house, we will serve the Lord." (Joshua 24:15.)*

doing, one little fellow said: "My father doesn't go to priesthood meeting, and I want to be like my father." Following our presentation of the pageant six years ago, a Relief Society in one of our wards in a testimony meeting was discussing the pageant, and one good sister said: "I took my husband to see the pageant, and when that little fellow said: 'My father doesn't go to priesthood meeting, and I want to be like my father,' I felt my husband cringe just like he had been hit with an electric shock. The next Sunday morning when my boy was getting ready for priesthood meeting his father said, 'Wait a minute my boy, I am going with you.' The boy said: 'You don't mean it do you, Dad?' And I got his eye and told him not to say anything about the pageant, and his father went along with him to priesthood meeting."

We have been told as we travel throughout the Church that the great-

est deterrent to the success of the Aaronic Priesthood and Latter-day Saint girls program of the Church is the indifference of the parents. It seems almost incredible to believe that such a thing is true.

BROTHER BENSON, in his beautiful address on the home, told us of the charge the Lord has laid upon the parents in Israel to teach their children faith in the Living God, repentance and baptism, and the laying on of hands, and teach them to pray and to walk uprightly before the Lord in all things, with the statement that if they failed in so doing the sin would be upon the heads of the parents. I wish every father and mother in Israel realized what that meant and what it will mean when they give a reckoning for the stewardship that has been theirs to be privileged to be the parents of these chosen spirits who are permitted to come upon the earth in this day and time.

A short time ago one of the leaders in the Aaronic Priesthood in one of our stakes handed me a copy of an article that appeared in a magazine that was published by the Kiwanis Club. I want to read a few excerpts from it:

There is a general opinion that children are bright. In my opinion there is no greater fallacy. They are so dumb that it is a wonder we ever make really useful citizens out of them.

To illustrate, the article says,

I know a fellow, a Kiwanian by the way, who has two small boys. He is a well-educated, cultured gentleman, with a lovely

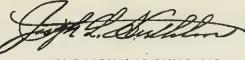
*"...the way of transgressors is hard." (Proverbs 13:15.)*

wife and a nice home. Those two boys have been reared with every advantage. This man takes his golf clubs and hikes out to the golf course every Sunday morning of his life, and can you imagine it, those two boys are so dumb that they can't understand why they should be made to go to Sunday School? They think they should be permitted to go fishing or swimming Sunday morning instead of going to church! Nothing their father says to them seems to

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THE IMPROVEMENT ERA

# ACHIEVEMENTS from Following COUNSEL

By 

OF THE PRESIDING BISHOPRIC

Address delivered at the Sunday morning session of the 118th semi-annual general conference October 5, 1947, in the Tabernacle

FACING this magnificent congregation of Latter-day Saints I deeply realize the great responsibility that rests upon me and hence I crave an interest in your faith and prayers.

The ancient writer of Proverbs declared:

Where no counsel is the people fall, but in the multitude of counselors there is safety. (Proverbs 11:14.)

He also declared:

Give instruction to a wise man and he will yet be wiser; teach a just man and he will increase in learning. (Proverbs 9:9.)

**"WHERE no counsel is,  
the people shall fall;  
but in the multitude of  
counselors there is safe-  
ty."** (Proverbs 11:14.)

Centuries ago there lived upon this earth a generation of people so wicked and vile that the God of Israel turned his face away in shame and chagrin, but as a manifestation of his great love for these people, he sent them a great counselor and prophet. His name was Noah. Noah stood at the crossroads and admonished, pleaded with, and counseled the people to take the path of righteousness and virtue, but exercising their free agency, they chose the path of wickedness and debauchery. A great flood swept over the earth, and they were swept from the face of it, and the God of Israel looked down upon a cleansed earth.

Throughout all dispensations the God of Israel has placed at the crossroads a great counselor, a prophet, to teach the people the mind and the will of their Eternal Father, to the end that they might return to him and dwell with him throughout the eternities to come.

God so loved the world that he sent his Only Begotten Son, and he, too, stood at the crossroads. He admonished, he pleaded with the people, and endeavored to teach them the gospel of salvation, giving his life for the redemption of mankind. After his death and resurrection, the organization of the Church remained with apostles and prophets, counselors to the people, en-

deavoring to teach them the gospel of Jesus Christ. But again the people chose another path, and after a few centuries they chose to follow the doctrines and the teachings of men, and a great pall of apostasy was over the earth, and darkness remained upon the earth for many centuries.

Once again as the Lord had promised through his prophets, there would be a restitution of all things. A prophet was raised up, a young man who wished to know which of all the teachings of men might be the teachings of God. And in answer to that prayer the Father and the Son appeared to him. They told him that all of these doctrines were of men, that they drew nigh unto God with their lips but their hearts were far away from him.

So God gave another great counselor to the people, the Prophet Joseph Smith through whom the gospel of the Lord Jesus Christ was restored in its fullness, in its simplicity, and in addition thereto the priesthood was restored to earth, that power given to men where they may act as God's agents. The Church was set upon the earth with prophets, apostles, and all of the officers that existed in former days.

**"As the Lord had promised through his prophets,  
there would be a restitution of all things . . .  
so God raised up another great counselor, the  
Prophet Joseph Smith."**

Evil men took the Latter-day prophet and murdered him in cold blood. Again the people who had accepted him as a prophet of God stood at the crossroads, but another great counselor was raised up—Brigham Young—upon whom rested the great responsibility of finding another home for the Latter-day Saints and also of finding a place where the roots of the kingdom should be sunk so deeply that they would never be torn up again. Following their divinely appointed leader, the people made the long trek over the plains and through the mighty defiles of these great mountains, and here in the valleys they built churches, homes, schools, buildings of various kinds, and a temple to their God.

I have wondered many times what it was that made them successful, that made it possible for them to achieve so highly. In contemplating some of the factors that contributed to their success and achievements, I have come to the conclusion that they were anxious and

willing to follow counsel. They accepted Brigham Young without any reservations as the servant of God, God's mouthpiece through whom the Lord made his mind and will known to his children. And they followed that counsel so closely that they gave no consideration to themselves in a physical sense. All that mattered was whether or not the counsel of God as revealed to them through his chosen servant was being carried out fully.

Brigham Young made the following statement to them, and I am sure this statement came from God as did the statement made by the writer of Proverbs, which expresses the same thought:

The Latter-day Saints who hearken to the words of the Lord, given to them touching their political, social, and financial concerns, I say, and say it boldly, that they will have wisdom which is altogether superior to that of the wisdom of the children of darkness, or the children of the world. I know this by the revelations of the Lord Jesus Christ, and by the results of my own actions. They who have hearkened to counsels given to them in temporal matters, have invariably bettered their conditions temporally and spiritually. (*Discourses of Brigham Young*, 219, 220, 1943 edition.)

And so counsel, in one sense, divides itself into two categories: That which has to do with materialistic things and that which has to do with spiritual

**"If we hearken to coun-  
sel, we shall be the best  
people in the world; we  
shall be as a bright light  
set upon a hill, that can-  
not be hid, or a candle  
upon a candlestick."**  
(*Discourses of Brigham Young*, p. 219.)

things. God's prophet was given revelation from on high to the extent that he was enabled to counsel his people in temporal as well as spiritual things, and that had to be because this people came

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# The CHALLENGE to Youth

Address delivered at the Saturday afternoon session of the 118th semi-annual general conference October 4, 1947, in the Tabernacle

By Thorpe B. Isaacson OF THE PRESIDING BISHOPRIC

My dear brothers and sisters, and I do regard you as my brothers and sisters, I feel very humble and very frightened in looking into the faces of this great congregation in this, the tabernacle of the Lord. I have sincerely prayed that the Lord would bless me while I occupy this position that I may say some words of meaning, of encouragement, that I may be directed by the Holy Spirit in whatever I say. I sincerely trust that the Lord will bless you that you may meditate during the conference, that you may worship and that you may feel his holy influence.

We come here to worship and to bear testimony and to partake of the Spirit of the Lord, so that we can discharge our duties more faithfully and so that we can live according to his plan. The choir today has touched our souls with beautiful music, and I am sure we are grateful to this organization.

A year ago I had occasion to go to Mexico City with a businessman of the East. We discussed religion pro and con, and then I asked him what faith he belonged to, and he answered me humbly that he belonged to the religion of the Salt Lake Tabernacle Choir. That was his religion. Well, I am sure they touch the hearts of men each week, and I am sure they mellow their souls. As you probably know, they leave this coming week for San Bernardino to participate in a centennial pageant there. They will broadcast next Sunday to the world from San Bernardino.

One cannot teach the gospel of the Lord Jesus Christ without the Spirit of the Lord. I am convinced of that. One cannot be taught the gospel of the Lord Jesus Christ without the Spirit of the Lord. I am convinced of that. One cannot teach, nor one cannot be taught, without that sweet Spirit.

I am grateful for my membership in the Lord's Church. I have learned to love men as I did not think I ever knew how to love men. These men that I have become associated with, and particularly the Presiding Bishopric and the other brethren, are the finest men in all the world. I humbly pray to God that he will bless me that I may measure up to the responsibility and the confidence of these men and of you, my brethren and sisters.

As I go from stake conference to stake conference and meet new stake presidents every week, I meet equally fine men, men who are devoted to the

Church, men who would give their all in the service of the Lord, if they were asked to. We come to you as strangers, and you take care of us, see that we are properly housed, and your wives are so good to feed us and look after us. You extend to us your kindness and your courtesies, and as we kneel down with you in your family prayers, our hearts are touched, and we are inspired by the great devotion of you men holding those responsible positions.

Brother [Albert E.] Bowen and others have referred to the Prophet Joseph as one of the most important influences in the lives of all of us. A week ago I had an opportunity to walk into the Sacred Grove, the place where that young man, Joseph, walked and prayed to the Lord to help him. One cannot walk into that grove without feeling that spirit of reverence, that spirit of sacredness, the only spot, if my memory serves me right, where God and

*"ONCE during a friendly discussion about religion with a business man of the East, I asked him what faith he belonged to. He answered me humbly that he belonged to the religion of the Salt Lake Tabernacle Choir."*

his Son Jesus Christ both appeared at the same time, at the same place, and they spoke to that boy. Oh, that is a fact! You cannot go into the grove but what you feel that influence. It is different from any other wooded grove in all the world, because it is a sacred place and a hallowed spot. That grove is right behind the house where his father and mother lived and where Joseph lived as a boy; and right down the road a little way—you who have not been there—is that other sacred spot, the Hill Cumorah, where the angel of the Lord appeared to that boy, not once, but in four consecutive years, before he delivered to him the golden plates, and from them came the Book of Mormon. That boy did not write that book. Then he sealed that testimony by giving his life. How much more evidence do we need? Surely the world must accept that as truth. And it would be well if we would stimulate that belief in the hearts and souls of our young people. If they can only feel that influence, that one feels when he is there, they

would need never to doubt nor would they need ever to worry.

Before I left the grove, I asked those that were with me if I could remain a little while. Then I knelt down before my Father in heaven by that big tree, and I tried to pour out my heart to him as I had never tried before. I bear you my testimony that the influence of the Lord is there, that all of that is true. I did not intend to say that, but the Sacred Grove and the recent memory of it were fresh in my mind.

I would like to say just a word more with reference to the young people of the Church. We your fathers and mothers and your elders, love you deeply. I do not know whether the young people of the Church can understand that we love them so much, or whether they will be able to understand it or not until they have children of their own, but at least we want them to know that our entire love goes out to them. We are concerned about them because we know some of the pitfalls of life, and we know some of the experiences of the social trends. We know some of the teachings that are contrary to the teachings of the Church. We know some of the articles that they read, and we know the speeded highway and the high-powered automobiles, and that is why we are worried about them, because we love our children so much. And I would say to the young people of the Church, stay close to your parents. You boys of the Church, if I could only touch your hearts to urge you to tell your dads everything that goes on in your lives. I feel sorry for a young man who cannot tell his dad everything. And I feel sorry for a young girl who cannot tell her mother everything. We know you will make mistakes, sometimes, but we will love you just the same, and we hope that we can instill confidence in you, that you will come and confide in us. If we expect to share your joys, we must expect to share your sorrows and your mistakes.

Recently there appeared an article in a popular magazine on the subject of Mormonism, and one of the references in that magazine was to the effect that the young people of the Church are sliding back or slipping away. That I do not believe. And in behalf of the young people of the Church, I feel that I can deny that statement. When I hear young people in the conferences bear their testimony, they are brilliant; they are serious; and they want to live close to the Lord.

I heard a great man say a few years ago when he placed his hands upon the

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THE IMPROVEMENT ERA

# MELCHIZEDEK PRIESTHOOD

## What of Your Priesthood Ordination Record

HAVE you checked with your bishop recently to determine whether or not the ward records properly record your ordinations in the priesthood? It is not an infrequent occurrence for some brethren to learn that their priesthood ordination has never been recorded. Occasionally discovery is made that baptism and confirmation records are likewise either incomplete or entirely absent.

Such cases come as a result of someone's negligence. It is easy to understand that such conditions, in addition to being embarrassing and bewildering, are inexcusable. A definite procedure for issuing and recording all certificates has been established, which, if followed, will insure completely thorough and dependable records.

*Priests ordained to office of elder:* A Certificate of Ordination signed by the elders quorum president and secretary should be presented to the newly ordained candidate. The Certificate of Ordination attached to this certificate should be detached and mailed to the ward clerk of the ward in which the new elder lives, from which he can record the necessary information for the ward records. The stake clerk can enter the necessary information on the stake records from the completed recommendation for ordination forms, which should be placed in his hands for filing.

*Elders ordained to office of seventy:* A Certificate of Ordination is prepared by the First Council of the Seventy and mailed directly to the brother who has been ordained. A letter is then sent to the stake clerk, with copies for the bishop of the ward and the president of the quorum in which the brother is

CONDUCTED BY THE GENERAL PRIESTHOOD COMMITTEE OF THE COUNCIL OF THE TWELVE — HAROLD B. LEE, CHAIRMAN; EZRA TAFT BENSON, MARION G. ROMNEY, THOMAS E. MC KAY, CLIFFORD E. YOUNG, ALMA SONNE, LEVI EDGAR YOUNG, ANTOINE R. IVINS, RICHARD L. EVANS, OSCAR A. KIRKHAM, S. DILWORTH YOUNG, MILTON R. HUNTER, BRUCE R. MC CONKIE

to become a member. These copies are to be mailed or delivered by the stake clerk to the bishop and quorum president concerned. From them the necessary entries in their records may be extracted.

*Elders or seventies ordained to office of high priest:* The same procedure listed for priests ordained to the office of elder will be followed, with the exception that the Certificate of Ordination will be signed by the president and secretary of the high priests quorum. The secretary will likewise assure that the Certificate of Ordination is sent to the proper ward clerk.

Every member ordained to an office in the Melchizedek Priesthood is entitled to receive a Certificate of Ordination. Unless this is done each time, ward, stake, and Church records in the Presiding Bishop's office will be inaccurate and incomplete. It is likewise well to remember that such certificates should be carefully preserved as an evidence of ordination. These can always serve to establish the validity of ordinances performed.

We desire to re-emphasize that this function must be thoroughly understood and consistently followed. If this procedure is not followed, Church records will not have recorded the essential information necessary to establish the actuality of such ordinances having been performed. Lack of such vital information has necessitated not only ordination, but also where baptism and confirmation could not be established, it has necessitated baptisms and confirmations being performed again.

It is imperative that quorum presidents be held personally responsible for this assignment. It is their duty to see that proper certificates are issued.

## Three New Quorums of Seventy Organized

OF interest to priesthood members will be the news that three new quorums of seventy have recently been organized. The 370th Quorum has been organized in the Lethbridge Stake (Canada), the 371st Quorum in the East Provo Stake, and the 372nd Quorum in the newly-created West Utah Stake.

Elder Henry D. Moyle, of the Council of the Twelve, effected the organization of the 370th Quorum on August 31, 1947. This new quorum was created through the division of the 151st Quorum in the Lethbridge Stake. Those set apart as presidents were: Robert Clarence McCue, Lawrence

Vincent Lawlor, John Orville Bates, James Hamling, Erwin Deron Olsen, and Leslie Kenneth Walton. William Howard is the quorum secretary.

At a joint meeting held in the Manu Ward chapel of Provo, September 10, 1947, Presidents Milton R. Hunter and Bruce R. McConkie, of the First Council of the Seventy, effected the organization of the 371st and 372nd quorums of seventy.

Selected as the quorum presidency of the 371st quorum were: John H. Smeath, Sidney L. Cornum, Moroni W. Smith, Orson E. Hawkins, Horace C. Davis, Robert B. Hellewell, and Vern R. Thomas. Paul Singleton, Horace Peay, Arthur Slater, Jack Thurgood, Rex Larson, Paul Madsen, and Lowell Call were set apart to preside over the 372nd Quorum.

## A Little Leaven

ONE out of every four members of the Church is a bearer of the priesthood of God. Recent figures indicate that the total priesthood membership now totals 247,583—nearly one-quarter million boys and men.

Upon this group falls the prime responsibility of teaching the gospel and administering the ordinances thereof. Here may be found the greatest actual and potential force upon the face of the earth for the establishment of peace and freedom, for the changing of the lives of men and women toward spiritual concepts and aspirations. Here abounds the power of the Church of Jesus Christ upon the earth.

It is interesting to contemplate that in a world of approximately 2,500,000 people there is one bearer of the priesthood of God among each 10,000 population. Had those who bear this priesthood always been diligent and faithful, Zion might have even now been redeemed, for the Lord has said:

Behold, I say unto you, were it not for the transgressions of my people, speaking concerning the church and not individuals, they might have been redeemed even now. (D. & C. 105:2.)

The maximum achievement which might have been attained has been curtailed through lack of understanding and devotion.

Actually the priesthood represents a little leaven in a lot of loaf. Yet that leaven is destined, if faithful and true, to take the lead in preparing the world and its people for the millennial reign of peace and for an eternity of joy and progression.

Priesthood membership in the stakes and missions of the Church is divided as follows:

Stakes	
Melchizedek	118,957
Aaronic (under 21)	53,491
Aaronic (over 21)	46,639

Missions	
Melchizedek	11,200
Aaronic	17,296

Total in Stakes	219,087
Total in Missions	28,496

Total Melchizedek	130,157
Total Aaronic	117,426

Grand total Church priesthood membership	247,583
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It will be noted that nearly 50,000 members are in the category known as adult Aaronic Priesthood. These comprise approximately twenty percent of the entire Church priesthood membership. Except for their own negligence or carelessness, and often lack of

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# The PRESIDING

## WARD YOUTH LEADERSHIP OUTLINE OF STUDY

DECEMBER 1947

**N**OTE: This course of study is prepared under the direction of the Presiding Bishopric for presentation during the monthly meeting of the ward youth leadership to be conducted by the bishopric in each ward. Members of the ward Aaronic Priesthood committee and of the ward committee for Latter-day Saint girls are expected to attend this meeting.

A STEP all young people have to take, one almost as important to them as marriage itself, is a vocational choice. Choosing a vocation in our day is not simple because opportunities are many, and often it means leaving home for our boys and girls. What can we do to help them in a choice so great?

In the first place we should be careful and somewhat cautious. Everyone has to decide for himself what he shall do with his life. It is too large a responsibility for us to decide that for someone else. Then too, specific and detailed vocational guidance has become quite a science; few of us are capable of giving it, but there are some things we can do with perfect safety and with good results.

### 1. Be Aware of the Problem

We should show an interest in vocational choices, encourage good vocational interests, take our groups under us occasionally to industries, factories, and farms to enlarge their vision of the work-a-day world.

We should build up a youth's faith in himself along vocational lines in which he is interested. The world looks mighty big and overwhelming to the average youngster. He needs encouragement to do good work in the field of his choice.

### 2. Encourage the Acquisition of Skills

We live in a specialized world which rewards people of skill. Youth has a great reservoir of energy and time at

its disposal. Let us offer every encouragement to boys, while they are young, in school and out of school, to learn trades such as carpentry, masonry, painting, upholstering, mechanics, electrical work, plumbing, or blacksmithing. These will bring them satisfaction, employment, avocations and hobbies, interest, and sometimes vocational careers.

The same principles apply to girls. They should be encouraged to acquire vocational skills and to learn household arts — cooking, sewing, decorating, flower-culture, nursing, home-management—and music, storytelling, and dramatic art. These will bring to them the same values that skills bring to boys.

**3. Encourage the Economic Virtues**  
Dependability, perseverance, honesty, frugality, and thrift have been called economic virtues because they promote success in economic enterprise. These virtues can be taught and practised in Church classes and activities and should be to lay a foundation for success in vocational life.

### 4. Encourage Education

Where boys and girls have the interest and capacity, they should be encouraged to continue their studies at universities and trade schools. As a Church we believe in and support education, both secular and religious. Our young people should be encouraged to participate in the weekday educational program of the Church—in seminaries, institutes, and Church schools.

### 5. Relate Vocational Choices to Life

Sometimes boys and girls make vocational choices with no thought of the relationship of one's vocation to the rest of one's life. We should encourage vocational choices which will be compatible with good family life, Church service, integrity, and service to fellow men.

#### Questions:

1. Why should we be careful in giving vocational guidance?
2. Suggest some general principles of

#### LINCOLN WARD, SEATTLE STAKE

sound vocational guidance which apply to everyone?

3. What opportunities are there in your community to learn specific skills?

## L.D.S. Girls

## Outstanding Record

**A** THIRTY-TWO PERCENT average attendance at sacrament meetings of all Latter-day Saint girls in the Church has set a new high in achievement.

Much credit for this record is due to the faithful, devoted members of the stake and ward committees. The girls likewise merit full recognition for this unusual record.

With an eleven percent lead of the general Church average and a nine percent lead over the Aaronic Priesthood average attendance at sacrament meetings, the girls are likely to stand as undisputed leaders, unless more serious consideration and activity is sponsored by stake and ward leaders charged with the responsibility of encouraging Aaronic Priesthood members in the performance of their duties.

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**T**WO YEARS AGO the bishopric of Lincoln Ward, Seattle Stake, called Brother Fred M. Smith to devote his efforts in behalf of adult members of the Aaronic Priesthood residing in their ward. Through his humble, untiring efforts, eight men received the Melchizedek Priesthood this spring.

They were urged to take care of their temple work, and, accordingly, on June 28, 1947, thirty adults and sixteen children went to the temple at Cardston, Alberta, Canada, for endowments and sealings.

Five brethren and eight women and children enjoyed the privilege of being baptized for the dead. Two adults and sixteen children were sealed to their parents. The occasion was climaxed by the sealing of eight individual families.

Even to those who had visited the temple many times before, it was a most inspiring sight to witness these

"For Time and for Eternity." Ordained elders from the ranks of the adult members of the Aaronic Priesthood and their families who received their endowments and sealings in the temple at Cardston, Alberta, Canada.



# BISHOPRIC'S PAGE

*Edited by Lee A. Palmer*



families gathered in the sealing room. Their hearts were humble, and they were lifted up as they witnessed the goodness of the Lord.

## Ward Teachers

### Servants of the Lord

Humble yourselves in the sight of the Lord, and he shall lift you up. (James 4: 10.)

FREQUENTLY the humility of ward teachers is more powerful for good than all words spoken as they visit the people in their assigned districts. Companions, who by appointment go out in the capacity of ward teachers, are to humble themselves in the sight of the Lord by calling upon him in prayer that his holy Spirit may abide with them as they perform the duties of their calling.

. . . . The effectual fervent prayer of a righteous man availeth much. (James 5:16.)

In nearly every ward teaching district can be found homes where the teachers may not be received too enthusiastically. Under such conditions it is particularly necessary for the servants of the Lord to be courteous and considerate of those whose cool receptions may seem unbearable. In such homes especially will the spirit of gentleness and understanding leave the greatest message.

If, as neighbors, we are now failing to live in love, peace, and harmony, how can we ever hope to exemplify gospel standards before the people of other communities and nations?

Ward teachers, in the spirit of their calling, can do much to maintain the

beauty of the gospel in the lives of their fellow men through sincere, regular visits.

For the eyes of the Lord are over the righteous, and his ears are open unto their prayers; but the face of the Lord is against them that do evil.

And who is he that will harm you, if ye be followers of that which is good? (I Peter 3:12, 13.)

## Voice of Youth

### Qualifications for Leadership

*By Keith Miller, deacon, Twenty-first Ward, Emigration Stake*

Now behold, a marvelous work is about to come forth among the children of men. Therefore, O ye that embark in the service of God, see that ye serve him with all

your heart, might, mind and strength, that ye may be blameless before God at the last day.

Therefore, if ye have desires to serve God ye are called to the work;

For behold the field is white already to harvest; and lo, he that thrusteth in his sickle with his might, the same layeth up in store that he perisheth not, but bringeth salvation to his soul;

And faith, hope, charity and love, with an eye single to the glory of God, qualify him for the work.

Remember faith, virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity, humility, diligence.

Ask, and ye shall receive; knock, and it shall be opened unto you. Amen. (D. & C. 4.)

THUS spoke the Lord in a revelation through the Prophet Joseph Smith to his father, Joseph Smith, Sr., in the month of February 1829. The revelation concerns the qualifications of those

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Sailing high for one day on Lake Mead in celebration of the winning of Individual Certificates of Award, these leaders and members of the Aaronic Priesthood and L.D.S. girls, Boulder City Ward, Moapa Stake, are delighted with their achievements.

San Diego Stake Aaronic Priesthood and Latter-day Saint girls with their advisers, commemorate the restoration of the Aaronic Priesthood. Sixty-six percent of the young people twelve to twenty-one years of age attended the banquet feature of the celebration. Brother E. S. Willardson, stake chairman of the Aaronic Priesthood committee, said: "We were very proud of our accomplishment, but our aims are still higher levels." Good for you, San Diego, you can do it!



# EDITORIALS

## Does the World Need to Go Hungry?

THE answer is an emphatic "No!"

No ordinary person, however gluttonous, can eat more food, in a year, than can be produced on a well-watered acre of land. That means about two thousand pounds of edible materials, on a dry basis, an acre. Usually, an acre can support more than one person, even under our lavish food practices.

In the United States the 335,000,000 acres under cultivation, can feed many more than the 142,000,000 citizens of the Republic. That is, if the acres are planted to crops in accordance with known dietary requirements, and if they are properly cultivated.

There is a clamor and crying in Europe for food. Starvation, brought on by themselves through senseless warfare, faces many. We of America are doing the humane thing—sharing with our brothers and sisters across the ocean. But there should really be no such wailing now, several years after the war. There are enough acres of tillable land in Europe, if brought under cultivation, to feed all the mouths of Europe.

The first solution of the European food problem is to put people to work, at honest toil, on the farms. The howling discontents, who a few years ago applauded vociferously the war-devils, should be made to use their brains and muscles to work in producing food from the vast fertile European acreage. Starvation would then no longer menace the "old country."

Should there yet be a food shortage, there is a well-established means of fighting hunger. Americans and Europeans are intemperate meat eaters. Meat in some form is often demanded at every meal. Meat is expensive. It takes many pounds of the products of the soil—sometimes as high as fifteen pounds—to produce one pound of meat. Reducing the world's meat intake would release vast quantities of grains and other food staples for the use of hungry people.

The heavy meat eater of course will growl and declare that man's strength is drawn from the meat he eats. And the average Briton will proudly insist that roast beef has made Britain what it is. Both are in error. Properly practised, vegetarianism may fill every need of the human body. Bernard Shaw, a famous thinker and writer of our age, looks back over ninety-one years, most of which have been lived on a strict vegetarian diet.

However, there is no need for total abstinence from meat. Wherever the plow cannot be used, on mountainsides, deserts and vacant places, livestock may be ranged to supply much of the meat needs of the world. And the fish in the sea furnish a steady supply of meat.

Yet another hunger cure is within man's easy grasp. Caught by an unnatural appetite, brought on chiefly by improper living habits, the majority of people in the hunger-driven countries think that they must have their daily portion of beer and hard liquor. All alcoholic beverages are made from grains or other agricultural products by processes of fermentation. Upwards of 200,000,000 bushels of grain are used annually by the whiskey makers, and the beer barons use an additional immense supply. The food residue from these operations is inconsiderable compared with the carbohydrate loss. Great Britain actually exported whiskey during the bitter war and postwar years. The other European

countries likewise cling to the skirts of the alcohol devils. While doing this they have the effrontery to plead for food and to ask for loans to use in part for the consumption of alcoholic beverages.

Another hunger-fighting practice, handed down from Joseph in Egypt, could well be followed. Seasons vary, some are dry, some are too wet; tornadoes and hailstorms occur. The best insurance against such disasters is to store food in the good years, to be used in meager years. The principle is sound for nations as for individuals.

These are principles that will go far in solving the present disturbing problems of the day.

The troubles of the world root chiefly in the need for food. Yet, there is really no need for the world to go hungry. It may be difficult to put these principles into practice, but unless we move in their direction our world confusion will continue. Humanity needs the higher statesmanship that will consider first things first.

Here is the program: Cultivate industriously and wisely the well-kept land; reduce the feeding of crops to livestock to a reasonable limit; throw into the garbage pile the whole alcoholic beverage industry; in years of plenty store against the lean years—and hunger will largely vanish from the earth.

In addition send every food gambler to jail, until an honest love for mankind takes root in his heart.

All this is as a commonplace to Latter-day Saints. They know the relationship of man to the good earth; they have been taught to eat meat sparingly; they have learned to look upon the ugly, disfiguring whiskey- and beer-drinking habit with aversion; they have stored again and again against the year of threatened famine.

\* \* \* \*

The good earth can support all who live on it and more to come, if respect is developed for honest labor, and if present knowledge is used.—J. A. W.

## Training of Children

IT IS THE DUTY OF ALL PARENTS TO TRAIN UP THEIR CHILDREN IN THE WAY THEY SHOULD GO, INSTRUCTING THEM IN EVERY CORRECT PRINCIPLE, SO FAST AS THEY ARE CAPABLE OF RECEIVING, AND SETTING AN EXAMPLE WORTHY OF IMITATION; FOR THE LORD HOLDS PARENTS RESPONSIBLE FOR THE CONDUCT OF THEIR CHILDREN, UNTIL THEY HAVE ARRIVED AT THE YEARS OF ACCOUNTABILITY BEFORE HIM; AND THE PARENTS WILL HAVE TO ANSWER FOR ALL MISDEMARS OR ARISING THROUGH THEIR NEGLECT. MOTHERS SHOULD TEACH THEIR LITTLE ONES TO PRAY AS SOON AS THEY ARE ABLE TO TALK. PRESIDING ELDERS SHOULD BE PARTICULAR TO INSTRUCT PARENTS CONCERNING THEIR DUTY, AND TEACHERS AND DEACONS SHOULD SEE THAT THEY DO IT.

—General Epistle from the Council of the Twelve Apostles to the Church of Jesus Christ of Latter-day Saints. Dated Winter Quarters, December 23, 1847.

# EVIDENCES and RECONCILIATIONS

## xvii. Was Brigham Young a Prophet?

As ordinarily used, avoiding refinements of definition, a prophet means three things. First, a prophet is a teacher of righteousness, according to the gospel of Jesus Christ. That is his first and most important function. Through his teaching he holds people in the path of truth. Second, a prophet should be able to help confused men and women solve their problems by applying gospel truth or if necessary by bringing new truth into the world. In a changing world this is a most important function. Third, a prophet at times foretells future events. This is really his least important function, but it usually takes first place in human thinking.

Brigham Young was a great teacher of righteousness. He left behind him about four hundred sermons, delivered extemporaneously, but reported in shorthand. Nearly all of these have been published in the *Journal of Discourses*, *Millennial Star*, or *The Deseret News*. This remarkable collection is full evidence of Brigham Young's prophetic power as a teacher of righteousness.

He knew that a part of his commission was to teach the gospel to the people, and through them to all the world. He declared that "I am called to preach the Gospel of Life and Salvation."<sup>1</sup> He defined repeatedly the gospel and the religion that he professed, as in the following examples:

"Our religion measures, weighs, and circumscribes all the wisdom in the world—all that God has ever revealed to man."<sup>2</sup>

"Our religion is simply the truth. It is all said in this one expression—it embraces all truth, wherever found, in all the works of God and man that are visible or invisible to mortal eye."<sup>3</sup>

"The Gospel of the Son of God that has been revealed is a plan or system of laws and ordinances, by strict obedience to which the people who inhabit this earth are assured that they may return again into the presence of the Father and the Son."<sup>4</sup>

Upon such a platform, so comprehensive as to embrace heaven and earth, he touched in his preaching upon the needs of the people as problems arose, whether of fundamental doctrine or of the applications of gospel lore to the day's demands. In eloquent words he discoursed on purely religious themes, such as, the Godhead, the communication between God and man, the power of evil, the principles of the gospel, and the authoritative priesthood which makes the Church possible. He took up the life of man; his pre-existence, the power of free agency, eternal progression, and ultimate destiny. He did not hesitate to touch life as it is lived on earth: the family, self-control, obedience to law, honesty, social relations and enjoyments, industry, thrift, co-operation, political government, and education. Ever he spoke lovingly of Joseph the Prophet, and the restoration through him of the Church of Jesus Christ in these days. Only an examination of his discourses can reveal the vastness of his teachings.

Brigham Young's teachings are so comprehensive, so sound and well stated, and so competently de-

fended, as to justify the statement, that in this dispensation, save Joseph Smith, none has excelled him as a gospel teacher. Brigham Young meets abundantly the requirement that a prophet must be a teacher of righteousness.

The second requirement of a prophet, that he provide help in human affairs even to pronounce new truth whenever necessary, was equally well met by Brigham Young. More than most men in history, he was obliged to make decisions for the promotion of the Lord's work. Such decisions are always in the nature of new truth. When the villages surrounding Nauvoo demanded that the Saints leave Nauvoo, Brigham Young decided that this would be done; but decided further that before the evacuation, the temple would have to be completed. Thus, he preserved among the people the endowment and sealing blessings, first given to all worthy Church members in the Nauvoo Temple. He also preserved the temple proceedings and rituals, for later use.

Then, when the time for evacuating Nauvoo came, he decided that the Church, in accordance with the earlier views of the Prophet Joseph, would move westward toward some as yet unknown place. Thereby he preserved the Church from probable partial dissolution if settlement had been made in the midst of other communities; and, besides, gave the Church in its battle with the desert, a uniqueness of publicity and renown.

When upon entering the Great Salt Lake Valley he declared "This is the place," he chose the best location in all America to carry out the purposes of the Church, and to preserve its integrity until it would be strong enough to resist the enemy. He could not by human means have known that gold would be discovered in California, and that as a result the City of the Saints would be the stopping place on a main traveled road, in which tens of thousands would obtain at least a passing view of the restored gospel and its effects.

As the settlements in the "valleys of the mountains" grew and increased, Brigham Young was called upon, incessantly, for advice and counsel. Over and over again he had to decide where a town was to be built, an irrigation canal dug, or who should be sent here or there, and thousands of other matters. The wisdom of these decisions, most of them recorded, certify to a power not commonly possessed by ordinary human beings.

The second requirement made upon a prophet, that he should be able to give help as needed, was amply met by Brigham Young.

The third prophetic requirement that a prophet foretell future events is really of little value to man. It would not be well if we knew the future. The gospel is so constructed that every man may know of the results that flow from obedience or disobedience to God's law. That should be our main concern. However, occasional prophecies of the foretelling kind have come from the Lord's chosen servants to strengthen the faith of the people. Many such prophecies were uttered by Brigham Young. His many decisions partake of the nature of prophecy.

To use but one: When the cornerstones of the Salt Lake Temple were laid on April 6, 1853, Brigham Young delivered a remarkable sermon. He told the people assembled that the temple would have six towers, for he had seen it in a vision. Then, after some other remarks, he declared "the time will come when there will be one (tower) in the center of temples we shall build, and, on the (Concluded on page 786)

<sup>1</sup>Discourses of Brigham Young, title page, 1941 edition

<sup>2</sup>Ibid., p. 2

<sup>3</sup>Ibid., p. 2

<sup>4</sup>Ibid., p. 1



# THE SPOKEN WORD

By RICHARD L. EVANS

HEARD FROM THE "CROSSROADS OF THE WEST" WITH THE SALT LAKE TABERNACLE CHOIR AND ORGAN OVER A NATIONWIDE RADIO NETWORK THROUGH KSL AND THE COLUMBIA BROADCASTING SYSTEM EVERY SUNDAY AT 11:30 A.M. EASTERN TIME, 10:30 A.M. CENTRAL TIME, 9:30 A.M. MOUNTAIN TIME, AND 8:30 A.M. PACIFIC TIME.

## *The Pall of Pessimism*

UNDENIABLY a pall of pessimism has been hovering over people—a pessimism in the wake of war, born of the failure of the full promise of peace. It is the pessimism of the failure of faith. It is deeply damaging to lose faith in other men. But it is yet more damaging to lose faith in ourselves. The will to live has carried many a man through a critical condition, when others with greater physical strength but with less faith have failed to survive. The failure of faith makes men hopeless, and hopeless men are lost—until they find faith again. Some of this pessimism, some of this failure of faith, is fostered by those who believe that their own purposes will be prospered by the utter hopelessness of other men. And this is but one earnestly urgent reason for fighting the failure of faith. To those, therefore, who find themselves as willing or unwilling partakers of this spirit of pessimism, remember that all the elements of happiness that ever were in this world are here now. All the factors and forces of comfort and beauty and purpose and providence are ever yet with us. God and nature, and the sun and soil have done their work well. And it would be a peaceful and a provident world if men would do their work as well. But men give the world much trouble. And when men don't care, when men don't believe, when men are cynical and disillusioned, when they cease to set their sights higher and higher, they drift lower and lower. But there is as much worth saving as ever there was. There is as much of promise as ever there was. But we can save neither ourselves nor anyone else so long as we move in a pall of pessimism, for we rise no higher than we think, no higher than we plan, no higher than our purpose, no higher than our faith. But believing in God and his goodness, and in ourselves, there is no reason under heaven or in the earth why we cannot have a finer future than ever yet was found, if we have faith in the future, and the will and the willingness to work. And for these reasons, and for many others we must fight the failure of faith.

—September 7, 1947.

## *Prescription for Uncertainty*

WHEN times seem uncertain, young people often give up the idea of preparing themselves for the future. There is a tendency to sit back and say: "What's the use? Our plans and projects will only have to be abandoned anyway. And so we will wait." But uncertainties are always in the offing. They always were. There were uncertainties ten years ago, twenty years ago, a hundred years ago, a thousand years ago. And if because of future uncertainties young people were to resign themselves to taking whatever comes, without previous preparation, no generation would ever have any capable or qualified men. We have to prepare to live life. And, having prepared, we are better able to live it no matter what comes or when. And in case the seeming uncertainties of our time should make us hesitate to plan and prepare, in case we should assume that it would be impossible for us to finish what we start, we should remind ourselves that everyone who has gone anywhere worth going, has done so in spite of future uncertainties. Suppose that in the uncertainties of twenty-five years ago no one had thought he could see far enough forward to set out upon the long road that leads to becoming a doctor. Where would we be for the doctors today? Suppose back there that no one had thought it was worth taking time to prepare for any skilled trade or profession? Who would be able to do the technical tasks today? And so we say to the youth who feel that they face an uncertain future: Don't let the uncertainties of these times discourage you. There have always been conditions to discourage those who were easily discouraged. Don't abandon worth-while plans and preparation merely because the present scene is unsettled. The future has always been uncertain. But the better we prepare for it, the better the future will be, no matter what lies ahead. And above all, don't feel sorry for yourselves—because no generation could ever see as far into the future as it wanted to see. But, there will always be a future.

—September 21, 1947.

# FROM TEMPLE SQUARE



## Advice About Advice

ONE THING that makes most people impatient is advice they don't want and haven't asked for. At one time or another, both in the innocence of youth and in self-satisfied maturity, it isn't uncommon for us to assume that we can get along without any advice. It takes some of us a long time to learn that we usually have more to repent of when we don't take our counselors into our confidence. And when someone offers a comment of caution, we often impatiently think we know all the answers and need no admonition. Especially is it difficult for parents to delay children long enough to hear their last-minute precautions, as the youngsters hastily make their way toward the nearest exit. A phrase from an old philosopher expresses this almost universal attitude: "Whatever your advice, make it brief."<sup>1</sup> But another citation comes even closer to the kernel of the subject: "Advice is not disliked because it is advice; but because so few people know how to give it."<sup>2</sup> The fact that advice often isn't palatable may be as much the fault of the giver as of the receiver. If it is given in over-confidence, in an all-knowing manner, or in arrogance, it has little chance of acceptance. Counsel offered in quiet conversation is much more likely to be listened to than counsel that is "orated" at us. Counsel which assumes that we know something about the subject is much more likely to be listened to than counsel which presumes us to be altogether ignorant of it. Indeed, much good advice is rejected because someone assumes that it can be crammed down someone else's throat. We don't like either our food or our advice that way, not even when it is good. A man with a message must have more than a message. He must have an understanding of other people and respect for their point of view. And here is another word from a wise philosopher to every giver of good advice: "When the life of a counselor is known to be in accord with his words, it is impossible that his advice should not have great weight."<sup>3</sup> Much good advice is lost by bad tactics, bad timing, bad temper. And much bad advice is accepted because it is pleasingly presented. In closing may we cite two sure signs of wisdom: One is learning how to give good advice, and the other is learning how to take it.

—September 14, 1947

<sup>1</sup>Horace, 8 B.C.  
<sup>2</sup>Leigh Hunt, 1821  
<sup>3</sup>Polybius: *Histories*

## Men and Words

IT sometimes seems that we live in an endless war of words in which people, for their own purposes, try to make other people think certain things are so, simply by saying that they are so. It is by this warping of words that commitments and contracts are sometimes clouded, that treaties and trusts are sometimes misconstrued, that laws are misread and misapplied. And even "inalienable rights" are often walked over by those who warp words for their own purposes. A distinguished jurist once said: "You cannot weigh a man's testimony by his words"—because the same words do not mean the same things to all people. Even sworn evidence does not have the same meaning when different men say the same things. And so there is danger in placing too much confidence in words unless we know the principles and purposes of the men behind the words. There is so much pleasant and plausible deception. There is so much flattery for the sake of policy or mistaken politeness. Words are so cheap, so plentiful, and often so meaningless. The word "honesty" for example to some means absolute honor. To others it is a mere technicality. What the word "abundance" means to some would be poverty to others. What the word "freedom" means to some would be slavery to others. And so it is with "integrity," "chastity," "honor," and many other meaningful words. The boy who says he saw a million rabbits may have seen but two or three. And in talking with him we have to remember that he is a boy, and that millions to him is merely a manner of speaking. But it isn't only boys who use words loosely and profusely. Perhaps most of us use too many of them and misuse too many of them. But the most regrettable misuse is when words are used deliberately to deceive rather than to tell the truth, to cover up rather than to reveal what should be known, to distort rather than to give a true picture. We have to know men to know what their words mean. We have to know whether or not their words are a cloak to conceal their thoughts or a tool to tell the truth. And we would do well to weigh each man's words in terms of what he is inside, and in terms of his principles, his purposes, and his past performance.

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—September 28, 1947.

## WHAT ABOUT LATE DATES?

(Concluded from page 723)

coats. We have to set our own standards in accordance with our own circumstances.

Let's take the first one first. All of us are busy. I have a heavy job earning family necessities. I would like to do a little more. I'd like to send you and mother to visit Kathleen during the holidays, or bring Kathleen and the baby home to see us. I'd like to redecorate the living room and buy you kids new skis. We need another bathroom, and Mother could do with one of those fancy new washing machines. To do even the least of these things, I must be in top form. Every bit of wit and wisdom I can summon is an essential part of my work and every time my sleep is broken, I am conscious of the fact that I fall short of my best work—badly. The same thing is true of Mother. Do you notice her increased tension on the mornings after you've had a particularly late date? Life doesn't give her a chance to catch up. Her days are full to overflowing. Whether you admit it or not, you, too, need a certain amount of rest. If you don't get it, you fall down on your school work, or your music, or your home responsibilities—or your disposition! This may not seem very important to you right now, but it is. Actually, it's important to the whole family.

Much as I hate to admit it, you have middle-aged parents. Middle age has neither the privileges of the old nor the protection of the young. We are loaded to the limit and can only hope to carry it each day if sleep builds us up each night. What is true for us is, to a degree, true for you. None of your problems can be solved if weariness and nervousness play havoc with your sense of fairness and direction. The early morning attitude of our family is important, and it depends, largely, on our sleep habits. No matter how wonderful a time you've had the night before, if the whole family pays for it the next morning with tired parents and "touchy" youngsters, it isn't worth it.

And now, my dear—this matter of the "Joneses." Ahem! Maybe all these parents who "trust their kids"—who go peacefully to sleep and leave the "young uns" to come in if and whenever just defeatists. Did it ever occur to you that you might be mistaking exhaustion for trust. And what about that word trust, anyway? Trust what? I can't put my trust in late hours, whipped up gaiety and false stimulation. I put my trust in common sense, and health, and sweet temper. As far as I know, no one is immune to disease and danger. Likewise, I assume that no one is impervious to fatigue and boredom. I happen to love my family. You are dear and precious to me. I have no right to trust you to foolish situations. I am entrustured with the job of being a responsible father, and my religion teaches me that I will

be held strictly accountable for that trust. So I can't look at the word quite so do.

Lest you think me dull and unromantic, let me tell you that your mother and I stayed up all night once on our honeymoon—just for fun. You have my permission to do the same thing under the same circumstances! Don't let this get you down, Rosie girl. It can all be worked out—let's get busy on it.

Your loving Father.

### DEAR ROSEMARY:

It has always seemed to me unwise to "put in my oar" in family discussions. It is hard enough for two generations to "rōv together" (and I do mean row) without a third unbalancing the boat, so I said nothing the other night when you were talking, but now I'd like to write you quietly what is on my mind. You see I have an advantage over all of you because time is on my side. I am old, and sometimes I am a little amused at the way life repeats itself.

Lest you get a little "old-fashioned," I want you to know that your great-grandfather danced all night several times in his youth. He came to his senses, of course. Anyone would who had to drive his horse home, douse his head in cold water, and go to his day's work. And the dousing had to be continued much of the day—to keep awake. They were rugged young men, but they couldn't stand too much of that, so, finally, they all got together and decided to dance oftener and earlier. It worked out so well that the most rigorous restrictions were laid on my generation. By ten o'clock nearly everyone's house was in total darkness. Nowadays ten o'clock is just curfew time to remind all little boys to dash home—and, apparently, all big boys to dash out!

Well, a ten o'clock bedtime was a

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### GOLDEN SMOKE

By Manfred A. Carter

I HUNTED for a straw pile, pale and gold; To hold the sun against that burning blue; I saw a black horse shining still and cold And wondered if the strawstack could be true;

Bound wheat was marching to the endless west,

Each shock was haloed in a living light; It was no time for men to stop or rest— The black horse might bear death abroad that night.

I found a farmer with his streaming stack Still blowing straw upon those gleaming piles;

He loaded clean new wheat in each strong sack

And sang one song across the lonely miles, He blew a golden smoke against the sky— And listened to that distant hungry cry.

little early—especially for a newly engaged young man with a lot to say to his fiancee. And people didn't start to work quite so early in the morning, and so by the time your father and mother grew up, a midnight limit was permitted. There was a reason for this, too. Few of us had automobiles, and the street cars quit running by midnight, and walking several miles home late at night can be a very lonesome business even for an enamored young man.

And then came the time when parents seemed to become either disinclined or unable to impose any restrictions on their children. Cars were plentiful, chaperons out-of-fashion, and young couples free! Rebellion began it; a sense of futility has continued it. So here you are now with nothing to turn your back towards moderation but your own good sense—plus your consideration for your parents. You have plenty of gas, good company, good roads, good appetites—and you probably don't have to get up very early in the morning. I hope your late hours don't get worse before they get better. If they do, life tells me that your children will have to bear the burden of heavy discipline. You will impose it in judgment for your own foolish lack of it.

What I hope is that some lively young man or woman will make early hours fashionable. There is a natural climax to an evening's entertainment—just as there is to a good story. Beyond that, everything is anti-climax. A good evening should end quickly. Some smart young person will discover this. I do not know who is destined to start the change. It will be someone with charm and power. Perhaps it is you, Rosemary, for you have both, and must take the responsibility which goes with them. If you do not help with it, someone else will.

Of course, parents might begin on the other end and regularly rouse their young out for breakfast and prayers by 6:30 in the morning. Even the gayest is ready for bed early after a few months of this program. It would be good for the parents too. Or we might try a little scripture reading with emphasis on the 88th section of the Doctrine and Covenants—124th verse.

At any rate, my beloved granddaughter, your life is ahead of you. For me, time is running out, and I am glad that I have warmth and a good bed and loving children and beautiful grandchildren and that I am interested in many things. My advice to you is not to let life dominate you. Control it. There will be some things you cannot handle, but think your problems through and try to decide what you really want from life. Give yourself wholeheartedly to those things. This will make you a fine, lovely, and very happy person. Bless you, my dear.

With great affection,

Your Grandmother.

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# HOMING

## Cook's Corner

Josephine B. Nichols

### GRANDMOTHER'S THANKSGIVING DINNER

"**R**ICH is your heritage if you had Thanksgiving dinner at your grandmother's." Her recipe for a well fed family was simple food, in variety and cooked to perfection. Thanksgiving dinner was no dither for Grammy. She had it well organized and much of the preparation made ahead of time.

#### MENU

Roast Turkey  
Savory Mushroom Stuffing  
Mashed Potatoes Gravy  
Buttered Green Beans  
Baked Squash  
Celery and Olives Homemade Pickles  
Cranberry Sauce  
Hot Raised Biscuits  
Butter Balls  
Apple Dumplings  
Cheese Wedges

#### Mushroom Stuffing

2 cups chopped mushrooms  
4 tablespoons butter  
6 cups dry bread crumbs  
1 tablespoon onion juice  
 $\frac{1}{4}$  cup finely minced parsley  
1 teaspoon celery salt  
 $\frac{1}{4}$  teaspoon pepper  
hot water or stock

Brown mushrooms in butter. Add remaining ingredients. Add sufficient water or stock to moisten. Place dressing in turkey to cook.

#### Molded Cranberry Sauce

1 pound or 4 cups cranberries  
2 cups hot water  
2 cups sugar

## GEORGE ALBERT SMITH

(Continued from page 703)

Salt Lake in comfort, having your meals en route prepared for you as you come flying through the air overlooking the country, and in seven hours the trip is completed. When the handcart people came, it took weary months of time as it did with the ox team. Now we have the railways with their fast trains; we have the automobile; we have the airplane, and in addition to that we have that wonderful device, the radio, over which the Tabernacle choir and organ have been singing to the world from this building each Sabbath day for seventeen years, and by means of which people all over the country are listening into this service today, hearing it probably just as plain in their own homes and in their churches as if they were present with us. Surely, a marvelous work and a wonder has been brought into the world.

The scripture has been fulfilled, and

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Wash and pick over cranberries. Add water, cook covered ten minutes or until skins pop. Put through a sieve to remove skins and seeds. Add sugar to pulp and cook ten minutes or until syrup sheets off spoon. Pour into mold or into very small individual molds and chill.

#### Hot Raised Biscuits

2 tablespoons sugar  
4 tablespoons shortening  
1 teaspoon salt  
 $\frac{1}{2}$  cups milk, scalded  
 $\frac{1}{2}$  cake fresh yeast  
 $\frac{1}{4}$  cup luke-warm water  
6 to 7 cups flour

Combine sugar, shortening, salt, and milk in large mixing bowl. Cool to lukewarm and add yeast softened in lukewarm water. Add flour and mix to a dough that won't stick to hands or bowl. Knead on lightly floured surface eight to ten minutes. Place in greased bowl cover and let rise in warm place until double in bulk, about two hours. Punch down. Let rise again until double in bulk. Divide dough in two equal portions. Roll to make long cylinder about one and one-half inches in diameter. Cut one inch slices and roll into little balls. Place in round greased pan; cover and let rise in warm place until doubled in bulk. Bake in hot oven ( $425^{\circ}$ ) fifteen to twenty minutes. Makes three dozen biscuits.

#### Apple Dumplings

$2\frac{1}{2}$  cups flour  
1 teaspoon salt  
 $\frac{1}{4}$  cup shortening  
5 to 6 tablespoons cold water or milk  
6 to 8 apples  
 $\frac{1}{2}$  cup brown sugar  
 $\frac{1}{4}$  teaspoon cinnamon  
 $\frac{1}{4}$  teaspoon nutmeg  
2 tablespoons butter  
 $\frac{1}{4}$  cup brown sugar  
 $\frac{1}{4}$  cup light cream

Sift flour and salt, cut in shortening until crumbs are the size of small peas. Add water, a tablespoon at a time, mixing and

today we humble members of the Church, men and women who enjoy almost every comfort that can be desired, all the necessities at any rate, assemble in the house of the Lord this morning. Here in quiet we commune together; we listen to the strains of music; we offer prayers of thanksgiving and gratitude to our Heavenly Father; we listen to sermons that are delivered by men who have had experience in the world—everyone of them has been a missionary in some form or another.

That reminds me of an incident that happened a long time ago. A Holland brother by the name of Folkers was living with his wife at my place, and they could not speak or understand the English language. He used to go to the fast meetings, and when the other people talked, he could not understand what they said. When they finished, he would get up and talk, and we could not understand him. One day I asked him, "Why do you go to the English-speaking services? You cannot understand."

pressing ingredients together with fork. Form into ball. Roll one-fourth inch thick on lightly floured surface; cut in 5-inch squares.

Parc and core apples; cut in eighths. Arrange four or six pieces of apple on each square. Mix one-half cup sugar and spices; sprinkle over apples; dot with butter. Fold corners of pastry to center, pinch edges together. Place one inch apart in greased baking pan. Combine remaining brown sugar and cream, pour over dumplings. Bake in hot oven ( $450^{\circ}$ ) ten minutes; reduce heat to moderate ( $250^{\circ}$ ) and continue baking forty-five minutes or until apples are cooked. Serve hot with cream.

## Handy Hints

Payment for Handy Hints used will be one dollar upon publication. In the event that two with the same idea are submitted, the one postmarked earlier will receive the dollar. None of the ideas can be returned, but each will receive careful consideration.

An easy way to clean a burned casserole dish is to soak it with clear ammonia and let stand upside down with edges in ammonia for one-half hour. The burned food and stain will then wash off in soapy water. Try it on your enameled oven too, if pie or other food boils over and burns. It will be like new without scouring or scraping.—C. S. Rhinelander, Wisconsin.

Mix coloring into margarine easily by heating a tablespoon or so of milk and dissolving the coloring in it. The mixture blends more quickly and evenly.—L. W. T., Burbank, California.

When clothing is spotted with rain, place a clean, damp cloth on the material and press it with a moderately warm iron.—B. T., Hinckley, Utah.

Thickened or cream soups can be greatly improved in flavor if half milk and half meat stock are used instead of all milk.—C. H., Richfield, Utah.

It took me some time to make him understand what I wanted to know. Finally he smiled and said: "It is not what you hear that makes you happy; nor what you see that makes you happy; it is what you feel, and I can feel just as well as anybody." And that is the thing I wanted to impress upon you this morning. In this house, dedicated to the worship of our Heavenly Father, we not only can hear and see, but we can also feel the inspiration of the hour and have our faith increased and our spiritual strength renewed, not as a great group of strangers but as real brothers and sisters, children of the Living God. We can be here together and surely have thanksgiving in our hearts to our Heavenly Father for the many, many blessings extended to us and the opportunities and privileges that are ours.

Now, brothers and sisters, you have come here to wait upon the Lord,

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## GEORGE ALBERT SMITH

(Concluded from page 745)

forget the problems on the outside as far as you can and

Count your many blessings, name them one by one.  
And it will surprise you, what the Lord has done.

We who are here as the descendants of those who came a hundred years ago to this valley can see the hand of the Lord has been over the people. He has blessed us as few people in the world have ever been blessed, and surely there will be in our hearts a feeling of gratitude and thanksgiving to him who is the Author of our being for all the blessings he has bestowed upon us.

## PRESIDENT GEORGE ALBERT SMITH

*Address delivered at the Sunday afternoon session of the 118th semi-annual general conference October 5, 1947, in the Tabernacle*

We have been celebrating for nearly a year. It has been a time of pleasure and recreation, and I am satisfied that had our pioneer forebears been here they too would have gladly joined with us. The year is passing now, and the centuries are before us. The best tribute that we who are members of the Church of Jesus Christ of Latter-day Saints can pay to those who are on the other side will be to honor God and keep his commandments and by so doing honor those whose names we bear. In this

I am so happy this morning to see Aunt Augusta Grant here. She has been coming to these conferences ever since she was able, and here in her later years she sits in our midst representing the great family and bringing to our minds the fact that her husband not very long ago stood where I am standing, delivering the message that the Lord had for us through him. Then when his work was completed, he was permitted to go to paradise.

May the Lord add his blessings. I pray that his Spirit may be in our hearts and in our homes, that we may have love for our fellow men wherever they may be, that we may sincerely desire to share the only message that will bring peace to the world, the gospel of Jesus Christ, with our Father's other

way we will increase our own happiness and provide opportunity for joy for those who follow after us.

We will receive the blessings of the Lord if we will only remember that since we are the children of God, our responsibility is greater than any other people. No other church has the responsibility that is upon this Church because the Lord has given to us a commandment to go into all the world and preach the gospel unto every creature so that

He that believeth and is baptized shall be saved; but he that believeth not shall be damned. (Mark 16:16)

So it is not merely a question of living our short lives in comfort; if we expect to enjoy eternal happiness in the celestial kingdom, we must earn it by doing our best to bring as many of our Father's children to live with him as we possibly can.

God has been good to us. No people in the world have more reason to be grateful than we. Here under the shelter of this roof we can well pour out our souls to him who is the Author of our being and remember with love

children, with the hope that enough of them will understand it and make it their own that war may be at least withheld for some time and that we may go on happily serving our Heavenly Father.

I bear you my testimony this morning that I know that God lives; I know that Jesus is the Christ; I know that Joseph Smith was his prophet, and I pray that all of us may have that assurance and so adjust our lives when the time comes for us to go hence that we will find our reward is that of an inheritance in the celestial kingdom in the companionship of those we love, to be with them forever, and I pray that it may be so, in the name of Jesus Christ, our Lord. Amen.

those, who under his watch care, made it possible for us to enjoy the things that we now have.

ON October 6, 1890, in this Tabernacle the people were assembled in conference. The Church had been harassed and abused, and property had been escheated by the government. Many had been imprisoned for what they believed. Upon that occasion the President of the Church, Wilford Woodruff, among other things, delivered this message to us here:

Inasmuch as laws have been enacted by Congress forbidding plural marriages, which laws have been pronounced constitutional by the court of last resort, I hereby declare my intention to submit to those laws, and to use my influence with the members of the Church over which I preside to have them do likewise.

That is part of the Manifesto.

After that had been read, Lorenzo Snow, the man who later succeeded Wilford Woodruff as President of the Church, said:

I move that, recognizing Wilford Woodruff as the President of the Church of Jesus Christ of Latter-day Saints, and the only man on the earth at the present time who holds the keys of the sealing ordinances, we consider him fully authorized by virtue of his position to issue the Manifesto which has been read in our hearing and which is dated September 24th, 1890, and that as a Church in General Conference assembled, we accept his declaration concerning plural marriages as authoritative and binding.

The vote to sustain the foregoing motion was unanimous.

That was the action of the Church at that time. The practice of plural marriage ceased because the government of the United States forbade it. Our Heavenly Father has always directed that we sustain the constitutional law of the land, and the Supreme Court being the highest authority had declared the law forbidding plural marriage was constitutional.

From then until now, there has been little said by us, and now, after all these years, I would like to say that

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from that time on, approximately fifty years, there have been no plural marriages solemnized in violation of the laws of this land by the Church of Jesus Christ of Latter-day Saints.

I mention this because, unfortunately, there are some people in the world who are still insisting that we no longer pay attention to the Manifesto, that it does not bind us now, and by that attitude some men and women are falling into adultery and committing a sin not only against the government of the United States, but also against the Church itself. And yet they say that because we are not talking about it, that we condone it.

As President of the Church of Jesus Christ of Latter-day Saints, I say we do not condone it. We desire our people to obey the law of the land in reference to marriage. If you hear anybody say that the leadership of the Church is not in harmony with the Manifesto of Wilford Woodruff as sustained by the Church, then you may know that he is mistaken.

I regret that it is necessary to refer to this matter, but there are those who are going among the people encouraging the violation of the moral law. That is what they are doing, and if the Church of Jesus Christ stands for anything, it stands for morality, and so today, in the conclusion of this con-

ference, I call your attention to this matter.

**N**O PEOPLE in the world are more greatly blessed than we. It is marvelous what our Heavenly Father has done for us. The Church grows, increases, and becomes stronger as the days come and go.

We are permitted twice a year to assemble in this great building in a general conference and meet as we have been during the last three days to be instructed by our brethren. Here under the influence of the Spirit of the Lord we are taught to observe the laws of the land and to keep the commandments of our Heavenly Father.

Now today I think we have reason to be grateful. There is trouble ahead. The world is sick and in a pitiable condition, and until the people repent of their sins and return to the true and living God, there will be no peace that will be worthy of the name. It is our duty to set the example; it is our duty to hold aloft the banner of truth. It is our duty to encourage our Father's other children to listen to his advice and counsel and so adjust things that wherever we are we will find the spirit of God burning in our souls and our influence will be for good.

I pray that we may continue faithful. I congratulate those of you who are able to attend the conference at this time. I feel to bless the choir which has rendered such splendid music and the Relief Society Singing Mothers and

others who have sung for us. I am grateful to them, and I pray the Lord to bless them and bless us all that we may be worthy not only to be members of the Church of Jesus Christ of Latter-day Saints, but also that we may be worthy to be called sons and daughters of the Living God, and seek to do his will and keep his commandments.

God lives. Jesus is the Christ. The land that we live upon, in all parts of this earth, belongs to him. We are only tenants here. He places us here with the opportunity to prepare ourselves for eternal happiness and promises us that in due time this world shall become a celestial kingdom. How wonderful it is for us to know that we have a chance to earn our place in that kingdom by following the advice and counsel that he gives us. If we continue to do that, happiness, satisfaction, and joy will be our reward.

I know that God lives. I know that Jesus is the Christ. I know that Joseph Smith was a Prophet of the Living God, and that the gospel of our Lord is upon the earth. The power and authority of the priesthood is here, and if we will observe the advice that has been given to us, if we will honor him, who is the author of our being, not only we but our children and children's children will also be among those whom God will bless throughout eternity. That is my testimony, and I bear that witness to you this day in the name of Jesus Christ our Lord. Amen.

## J. REUBEN CLARK

(Continued from page 705)

My mother was one of those babes so born in 1848, ninety-nine years ago.

Another morning came, when courageous little Bill, who, with a hero's heart, had trudged through long days of hot sun and through miles of soggy mud in the rain, his little body drenched, little Bill, weak and wan, must be crowded in to ride with Mother, for he was sick from a heavy cold. Months before, on that cold winter's night when they had fled Nauvoo for their lives to escape the fiendish wrath of a wild mob, Bill became dangerously ill with pneumonia, which left him with weak lungs. This old illness now returned. He grew worse and worse. The elders came and prayed he might get well. But the Lord wanted little Bill with him. So a few mornings later weeping mother and a grief-stricken father and that last wagon swung into place in the line, leaving beside the road, under some scrub brush a little mound, unmarked save for heaped-up rocks to keep out the wolves, a mound that covered another martyr to the cause of truth.

So through dust and dirt, dirt and dust, during the long hours, the longer days—that grew into weeks and then into months, they crept along till, passing down through its portals, the

valley welcomed them to rest and home. The cattle dropped to their sides, wearied almost to death; nor moved they without goading, for they too sensed they had come to the journey's end.

That evening was the last of the great trek, the mightiest trek that history records since Israel's flight from Egypt, and as the sun sank below the mountain peaks of the west and the eastern crags were bathed in an amethyst glow that was a living light, while the western mountainsides were clothed in shadows of the rich blue of the deep sea, they of the last wagon, and of the wagon before them, and of the one before that, and so to the very front wagon of the train, these all sank to their knees in the joy of their souls, thanking God that at last they were in Zion, "Zion, Zion, lovely Zion, beautiful Zion, Zion, City of our God." They knew there was a God, for only he could have brought them triumphant, militant through all the scorn, the ridicule, the slander, the tarrings and featherings, the whippings, the burnings, the plunderings, the murderings, the ravishings of wives and daughters, that had been their lot, the lot of their people since Joseph visioned the Father and the Son.

But hundreds of these stalwart souls of undoubting faith and great prowess, were not yet at their journey's end.

Brother Brigham again called them

to the colors of the kingdom of God, and sent them to settle the valleys, near and remote, in these vast mountains of refuge. So again they yoked their oxen and hitched up their teams, and putting their all in the covered wagon, this time willingly, unwhipped by the threat of mob cruelty and outrage, they wended their slow way to new valleys, again trusting with implicit faith in the wisdom and divine guidance of their Moses. The very elements obeyed their faith, faith close kin to that which made the world.

These tens of thousands who so moved and so built were the warp and the woof of Brother Brigham's great commonwealth. Without them Brother Brigham had failed his mission. These were the instruments—the shovels, the plowers, and sowers and reapers, the mechanists, the architects, the masons, the woodworkers, the organ builders, the artisans, the mathematicians, the men of letters, all gathered from the four corners of the earth, furnished by the Lord to Brother Brigham and the prophet leaders who came after, that he and they might direct the working out of His purposes. These wrought as God inspired Brother Brigham and the other prophets to plan, all to the glory of God and the upbuilding of his kingdom.

Upright men they were, and fearless, unmindful of what men thought or

(Concluded on page 748)

## J. REUBEN CLARK

(Concluded from page 747)

said of them, if they were in their line of duty. Calumny, slander, derision, scorn left them unmoved, if they were treading the straight and narrow way. Uncaring they were of men's blame and censure, if the Lord approved them. Unswayed they were by the praise of men, to wander from the path of truth. Endowed by the spirit of discernment, they knew when kind words were mere courtesy, and when they betokened honest interest. They moved neither to the right nor to the left from the path of truth to court the good favor of men.

So for a full hundred years, urged by the spirit of gathering and led by a burning testimony of the truth of the restored gospel, thousands upon tens of thousands of these humble souls, one from a city, two from a family, have bidden farewell to friends and homes and loved ones, and with sun-dried heartstrings, companioned with privation and with sacrifice even to life itself, these multitudes have made their way to Zion, to join those who were privileged to come earlier, that all might build up the kingdom of God on earth—all welded together by common hardship and suffering, never-ending work and deep privation, tragic woes and heart-eating griefs, abiding faith and exalting joy, firm testimony

and living spiritual knowledge—a mighty people, missioned with the salvation, not only of the living, but of the dead also, saviors not worshippers of their ancestors, their hearts aglow with the divine fire of the spirit of Elijah, who turns the hearts of the fathers to the children and of the children to the fathers.

And thousands upon thousands of these tens of thousands, from the first till now, all the elect of God, measured to their humble calling and to their destiny as fully as Brother Brigham and the others measured to theirs, and God will so reward them. They were pioneers in word and thought and act and faith, even as were they of more exalted station. The building of this intermountain empire was not done in a corner by a select few but by this vast multitude flowing in from many nations, who came and labored and wrought, faithfully following their divinely called leaders.

In living our lives let us never forget that the deeds of our fathers and mothers are theirs, not ours; that their works cannot be counted to our glory; that we can claim no excellence and no place, because of what they did; that we must rise by our own labor, and that labor failing we shall fail. We may claim no honor, no reward, no respect, nor special position or recognition, no credit because of what our fathers were or what they wrought.

## DAVID O. MCKAY

(Continued from page 707)

Christian truth and justice. This will be the grand climax of mankind's age-long endeavor and imminent struggle to conquer the chaos of evil forces and achieve and establish the divine order of the ages—peace, plenty, and prosperity for all nations and all mankind.

Infidelity and sexual immorality are two principal evils that threaten to weaken and to wreck present-day civilization. Unfortunately, the trends of modern life are tending to disintegrate the very foundation of the Christian home. Sexual laxity among young people, birth control, and intemperance are its insidious and vicious enemies. When family life disintegrates, the foundation and bulwark of human society is undermined.

Men and brethren, what shall we do?

The answer today is the same as it was two thousand years ago, the same as it will ever be throughout time.

All men must repent and believe on the name of Jesus Christ, and worship the Father in his name and endure in faith on his name to the end or they cannot be saved in the kingdom of God.

Said the Savior:

Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls.

For my yoke is easy, and my burden is light. (Matt. 11:29, 30.)

We stand upon our own feet in our own shoes. There is no aristocracy of birth in this Church; it belongs equally to the highest and the lowliest; for as said to Cornelius, the Roman centurion, seeking him:

... Of a truth I perceive that God is no respecter of persons: But in every nation he that feareth him, and worketh righteousness, is accepted with him. (Acts 10:34, 35.)

So to these humble but great souls, our fathers and mothers, the tools of the Lord, who have, for this great people, hewed the stones and laid the foundations of God's kingdom, solid as the granite mountains from which they carved the rocks for their temple, to these humble souls, great in faith, great in work, great in righteous living, great in fashioning our priceless heritage, I humbly render my love, my respect, my reverent homage. God keep their memories ever fresh among us, their children, to help us meet our duties even as they met theirs, that God's work may grow and prosper till the restored gospel of Jesus Christ rules all nations and all peoples, till peace, Christ's peace, shall fill the whole earth, till "righteousness shall cover the earth even as the waters cover the mighty deep." Let us here and now dedicate all that we have and all that we are to this divine work. May God help us so to do, I humbly pray in Jesus' name, his Son. Amen.

---

As the honest people of the world wonder in vain, and cry out in uncertainty, what shall we do? members of the Church of Christ who feel secure in the knowledge of the restored gospel should say, "Men and brethren, what can we do?"

Some specific things which the priesthood and their families can and should do are these:

First—We can set an example of uprightness; be honest in all our dealings; avoid vulgarity and profanity; demonstrate to our neighbors and to all whom we meet that we live clean, honorable lives.

Let your light so shine among men that they may see your good works, and glorify your Father which is in heaven. (Matt. 5:16.)

Second—Let us strive for peace and harmony in the home. If we cannot keep quarreling, bickering, and selfishness out of our home, how can we even hope to banish these evils from society?

A true Mormon home is one in which if Christ should chance to enter, he would be pleased to linger and to rest.

Third—Having at least striven for a good character, having a home environment that is creditable, we may then consistently discharge our duty as authorized representatives of the Lord Jesus Christ to declare to the world that the conditions that will bring

peace and comfort to the individual, to the family, and to the nation, are found in the restored gospel of Jesus Christ. These can be named and understood and as easily practised with resultant contentment and peace as are the evils and vices that bring tribulation.

Summarized these fundamentals are: An acceptance of Christ as Savior and Redeemer; a moving, soul-consciousness of the existence of God, and that he is our Father in heaven; a daily life consistent with such a knowledge; a love for one's fellow men.

In other words, as the Savior summarized the law and the prophets:

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, . . . and thy neighbor as thyself. (Mark 12:31, 32.)

I realize, as I have said elsewhere, that skeptics, and pessimists say that these principles are too idealistic, that mankind is too near the beasts of creation, struggling to eke out an existence, even to attempt to apply them in daily life. In reply, I say men and women have practised them and have been happy, and have made the world better in so doing. Christ's disciples did it in Jesus' day, (as impressively stated yesterday by Elder Albert E. Bowen), and they have influenced millions of lives since. There have been thousands since their day, some heralded on the pages of history, and others of whom

(Concluded on page 750)

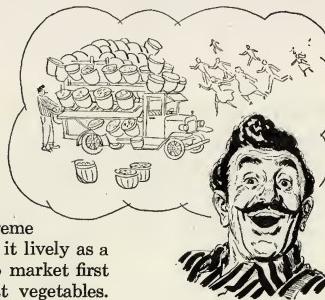
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**SUPREME GASOLINE**

## DAVID O. MCKAY

(Continued from page 748)

the world has never heard who, through love of God, truth, and of fellow men, have "never yielded to the pressure of circumstances," and who, though they faced persecution and even death, could say in their hearts as the Prophet Joseph Smith declared as he turned into the path that led to his martyrdom: "If my life is of no value to my friends, it is of no value to me."

The world needs millions more whose influence will counteract the evil spread by the multi-millions who grope in selfishness, sordidness, suspicion, hatred, and crimes of varying degree.

AFTER ALL, the spiritual life is the true life of man. It is what distinguishes him from the beasts of the forests. It lifts him above the physical, yet he is still susceptible to all the natural contributions that life can give him that are needful for his happiness or contributive to his advancement. Though "in the world, he is not of the world."

## JOSEPH F. MERRILL

(Continued from page 714)

expensive treatment for alcoholism is that given by Alcoholics Anonymous, groups of which exist all over America.) I stated that no one ever becomes an alcoholic who does not take his first glass.

But something more can be said. According to the experts on alcohol, no one who begins to drink—be he rich or poor, master or servant, learned or ignorant, can ever know until it is too late, if he continues to drink, whether or not he will get the alcoholic disease. No medical examination can determine this. The change from controlled to uncontrolled drinking occurs suddenly and without warning, so the experts tell us. Thus there are two things to be remembered about this disease of alcoholism: It costs nothing to avoid getting it, and nothing to avoid its recurrence, if once rid of it. Total abstinence is the certain remedy both before and after.

AND now let us go to another phase of the alcohol problem—that of advertising. On May 12 and 13 of this year (1947) the committee on interstate and foreign commerce of the United States Senate gave a public hearing in Washington, D.C., on Senate Bill 265, by Senator Arthur Capper of Kansas, which would prohibit all types of advertising of any kind of alcoholic beverage. The proponents of the bill were able and well prepared and backed by many resolutions of church and other organizations, as well as by thousands of petitions, numerous signed. In supporting the bill Senator Capper said:

750

Jesus taught that men and women fail to live truly, unless they have spirituality. In the *Life and Teachings of Jesus*, we read that the spiritual force underlies everything, and without it nothing worth while can be accomplished. "Spiritual needs can be met only by spiritual means. All government, laws, methods, and organizations are of no value unless men and women are filled with truth, righteousness, and mercy. Material things have no power to raise the sunken spirit. Gravitation, electricity, and steam are great forces, but they are all powerless to change the motives of men and women." Except a man be born again, he cannot see the kingdom of God.

Men of the priesthood, we must continue to declare that the gospel, the Glad Tidings of Great Joy, is the true guide to mankind; and that men and women are happiest and most content who live nearest to its teachings.

The voice of the Lord is unto all men, and there is none to escape; and there is no eye that shall not see, neither ear that shall not hear, neither heart that shall not be penetrated . . .

The growth and extent of the liquor habit in the United States in the last few years alarms me. We were told preceding repeal, by the advocates of repeal, that the manufacturers and dealers of alcoholic beverages would discourage excessive drinking. Yet in 1946 the national drink bill was nearly nine billion dollars, eighty-nine dollars for every person in the United States over eighteen years old—about one-fourth of the federal budget for the coming year. Now, Mr. Chairman, I believe that the tremendous amount of advertising seeking to whet the appetite for drinking, seeking to create new customers, especially among women and children, has much to do with the greatly increased amount of alcoholic consumption during recent years.

Bishop Wilbur E. Hammaker, of the Methodist Temperance Board, in his testimony said:

Our judges all the way up through the Supreme Court have decided again and again that the liquor business is hurtful to life, is an enemy of the well-being of society and lives only by sufferance. It has no inherent or inalienable rights . . . Tragedy stalks the liquor business; it is constantly violating the very laws that permit its presence in our midst. Its history is sordid, shameful, slimy, scrofulous, rather than glad, noble, and fine as its ads try to tell us.

In his statement before the committee, Mr. O. G. Christgau, superintendent of the Iowa Anti-Saloon League, among other things, related that Mr. P. S. Dupont, president of the Association Against the Prohibition Amendment, wrote two years prior to repeal the following:

Advertising is one of the most fruitful means of increasing business and of promoting sales. As it is the policy of this country to reduce sales of liquor, no advertising of any kind should be permitted manufacturers or sellers.

And the voice of warning shall be unto all people, by the mouths of my disciples, whom I have chosen in these last days. (D. & C. 1:2, 4.)

What the sun in the heavenly blue is to the earth struggling to get free from winter's grip, so the gospel is to sorrowing souls yearning for something higher and better than mankind has yet found.

If men and nations will hold their belief in God, and accept the teachings of Jesus Christ, pilotless planes and other argosies of the air encircling the globe in a nightless world will carry not bombs of merciless destruction, but gifts and blessings to what is now a groping, benighted world.

All the world is in the Valley of Decision And out of it there is but one sure road; Eyes unsealed can still foresee the mighty vision  
Of a world in travail turning unto God.

May heaven help all members of the Church of Christ to live and labor for the spreading throughout the world of the gospel of light and truth and peace, I pray in the name of Jesus Christ. Amen.

President Roosevelt, in proclaiming the repeal of the Eighteenth Amendment declared:

The objective we seek through the national policy is the education of every citizen toward a greater temperance throughout the nation.

Compare these statements with the fact that during 1946 more than one hundred million dollars was spent in advertising alcoholic beverages.

Dr. Glen Cunningham, internationally famous some years ago as an athlete and now a university professor, was a witness before the committee. Among his statements were these:

In my work with thousands of young people during the past fifteen years, I have noticed an alarming increase in the number who use alcoholic beverages. Every person, conscious of the startling increase in delinquency among youths, in deaths and injuries from accidents, in murder and rape, in impoverished and broken homes, and in the number of mental diseases, realizes the urgent need for the passage by Congress of Senator Capper's bill. The cost in human misery, maimed bodies and minds, the lost lives, makes it inestimably more important that the advertising of alcoholic beverages which contribute so heavily to these great tragedies, be brought under control.

In view of the results that follow the consumption of beverage alcohol, why do the American people tolerate it? I leave the answer to them. In any case, the vast sums spent for widespread, alluring, deceptive advertising have had much to do with it and with greatly increased consumption, especially among women and teen-agers. But may I ask you, the Mormon people, why do you tolerate it? You accept and teach the Word of Wisdom as a divine

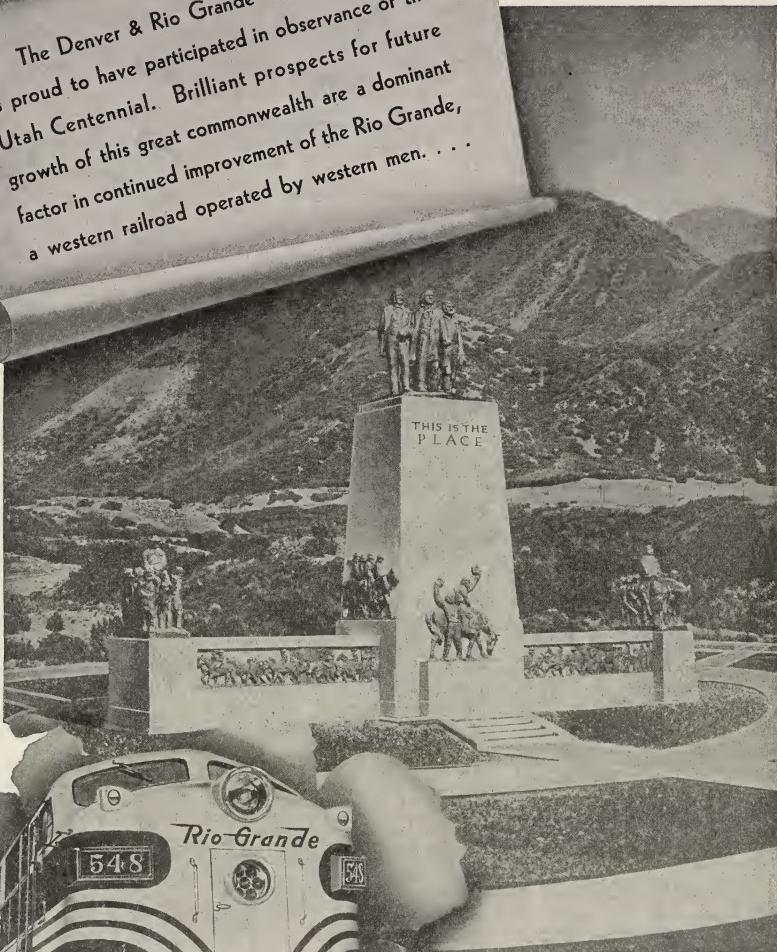
(Continued on page 752)

THE IMPROVEMENT ERA

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a western railroad operated by western men. . . .



» » » This is the Place monument, as  
pictured on the 1947 Rio Grande calendar.

# Rio Grande

## JOSEPH F. MERRILL

(Concluded from page 750)

revelation in which alcoholic drinks are proscribed. Thus it logically follows that Latter-day Saints, if true to their faith, cannot conscientiously indulge in drinking; the informed world knows this. Church members cannot indulge without displeasing God and without losing more or less the respect of their non-Mormon friends, many of whom look upon Mormon drinkers as weaklings or hypocrites.

But may we not with perfect propriety and expectation of favorable response ask all Church and non-Church members who love their fellow men and will work for their best good to do whatever in their power is feasible to reduce the consumption of alcoholic beverages to the smallest attainable limits? As one means to this end let us actively support the Capper Bill and pray that it will become law, thus going far to eliminate every type of beverage alcohol advertising. But this bill will not become law except over the strenuous opposition of the financially powerful liquor industry—an industry that has spent hundreds of millions of dollars and continues to spend vast sums in advertising.

Representative Joseph R. Bryson said at the Senate committee hearing the following:

Advertising shapes our lives and molds the rising generation. We eat, drink, dress, and think according to advertising. Immature youths are particularly impressionable. This advertising comes to us, mainly by press and radio. If the artificially stimulated

demand for intoxicants is to be checked, the advertising of liquor must stop. Liquor advertising negates the educational efforts of the home, the school and the church on the dangers of alcohol. How foolish it is to teach youth the dangers of liquor while allowing the stuff to be advertised in the most alluring of terms.

**A**GAIN I ask: Why do the Mormon people tolerate the drinking of alcoholic beverages by their members? They all know the Church stands irrevocably for total abstinence. Many answers are given, but perhaps one of the most frequent and basic is that no one may be denied his "free agency"—his right to drink. But I ask, may one be permitted to indulge his free agency when to do so endangers the safety, peace, good, and happiness of others? The answer of our civil laws is no.

Satan the devil, a personal being, is abroad in the land with a multitude of helpers. Back to him stems the source of all sins, crimes, wickedness, and troubles of the human family. Satan's ambition is to handicap the Lord's work. This he tries to do by leading away and using the Father's children in any and every way that brings misery, distress, and destruction to them. Let us resolve to resist him wherever his influence is manifested, as it certainly is in all phases of the liquor problem.

In the light of all that can be truthfully said of the effects of consumed alcohol are we not amply justified in declaring that liquor advertising is immoral and wrong? To encourage and induce human beings, particularly the youth and immature, to destroy themselves is wicked in the sight of God

and criminal in the sight of man. As I see it, nothing more mild can in truth be said of the vast alcoholic beverage promotion business. Back of it all may be found some of the keenest and ablest minds working, planning, and scheming how to get more and more people to drinking.

Behold, verily, thus saith the Lord unto you: In consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days, I have warned you, and forewarn you, by giving unto you this word of wisdom by revelation. (D. & C. 89:4.)

Surely Satan is working through these men to the injury and destruction of our fellow men.

Of course many of these people move in respectable and so-called high grade society. But this does not change the fact that their business is damnable and should not be advertised. Traffic in morphine, marijuana, stealing, gambling, prostitution, and many other evils, is not permitted to be advertised. Yet in its evil results does not the liquor traffic outrank any one of these wicked businesses? In justice to youth, the unwary, and people generally, is not the elimination of every variety of liquor advertising the very least we can do in this matter. Let us sincerely and wholeheartedly support the Capper Bill S265.

Brethren and sisters of this Church, by promise and covenant we are obligated to serve God and work for the good of our fellow men. May we be faithful to our obligations, I pray in the name of Jesus Christ. Amen.

## HAROLD B. LEE

(Continued from page 716)

was quick to take the word away from their hearts lest they would receive it and would believe to their salvation.

Another class he compared to those who received the seed on stony ground, and it began to take root, but when the sun came out, it was scorched and withered away because it had not much root, suggesting those who received the seed and for a time had joy in that understanding, but then when persecution and affliction comes because of the word, they become offended and dwindle in their belief.

Another group of those who hear the gospel are the ones who receive it as among thorns, and the thorns after a time choked out the seed. These, he said, were like those who let the cares of the world, the deceitfulness of riches, and the pleasures and the lusts of the world, destroy their activity in the Church that might have brought them safely into eternal life.

Fortunately, there were some who received the gospel in good ground, and these brought forth some a hundred-fold, some sixty-fold and some thirty-fold. And that is just about the way the active membership of the Church seems to be grouped among us today, some giving full hundred percent

service and some, unfortunately, only thirty-fold.

**A**GAIN, in this day the Lord gave us a revelation that suggested clearly the reasons why some men fail of their blessings. He said:

Because their hearts are set so much upon the things of this world, and aspire to the honors of men, that they do not learn this one lesson—that the rights of the priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness. That they may be conferred upon us, it is true; but when we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control or dominion or compulsion upon the souls of the children of men, in any degree of unrighteousness, behold, the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the priesthood or the authority of that man. Behold, ere he is aware, he is left unto himself, to kick against the pricks, to persecute the saints, and to fight against God. (D. & C. 121: 35-38.)

That it seems to me, as we have experienced it, is about the progressive way that men begin to fall away. They first begin to "kick against the pricks." I have wondered what that means. These no doubt are the pricks of the gospel. I wonder, perhaps, if they are

not those things referred to in President Clark's remarkable article some years ago in *The Improvement Era*, that he called "restraints," the restraints of the Word of Wisdom, the restraints imposed in keeping the Sabbath day holy, injunctions against card playing, the restraints imposed by following out the welfare program. And so we might go on. These are the restraints against which some people seem to rebel and are kicking constantly against—the "pricks" of the gospel.

I remember in this connection what somebody said in classifying mankind. He said there were only three kinds of people in the world—Saints, Ain'ts, and Complaints," and perhaps the "Complaints" would represent those who seem to be kicking against the pricks. These are the ones who next begin to "persecute the Saints" and, finally, "to fight against God."

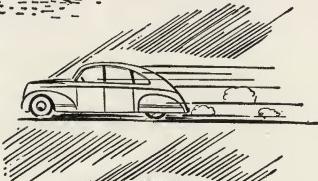
Speaking of those who would persecute the Saints, I am reminded of what the Prophet Joseph said while he was upon the earth. He said:

From apostates the faithful have received the severest persecutions, Judas was rebuked and immediately betrayed his Lord into the hands of his enemies because Satan entered into him. There is a superior intelligence bestowed upon such as obey the gospel with full purpose of heart, which, (Concluded on page 754)



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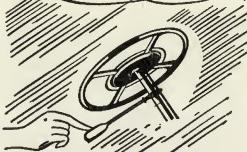
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\* \* \* \* \*

## HAROLD B. LEE

(Concluded from page 752)

if sinned against, the apostate is left naked and destitute of the Spirit of God, and he is, in truth, nigh unto cursing, and his end is to be burned. When once that light which was in them is taken from them, they become as much darkened as they were previously enlightened, and then, no marvel, if all their powers should be enlisted against the truth and they, Judas like, seek the destruction of those who were their greatest benefactors. (Joseph Fielding Smith, *Teachings of the Prophet Joseph Smith*, p. 67.)

Yes, persecution seems to be the part of those who would teach the truth. You remember what the Master said:

Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely . . . for so persecuted they the prophets which were before you. (Matt. 5:11, 12.)

I REMEMBER a few years ago, upon assignment from the Presidency and the Council of the Twelve, I interviewed a man who, because of his sinning, had fallen away and had been excommunicated from the Church. He said to me: "I want to bear you this testimony that the last few years have been a pretty rugged road. When I received the pronouncement of the court that excommunicated me from the Church, it was just as though someone had turned off the light to my soul. I was left in complete darkness from that time forward."

In the Master's Sermon on the Mount, he made another very expressive declaration when he said:

Blessed are the pure in heart: for they shall see God. (*Ibid.*, 8.)

You will remember that in his life-

time there were some who saw him only as the son of the carpenter. There were some who said that because of his words he was drunken with strong wine—that he was a winebibber. There were some who even thought him to be possessed of devils. Only those who were the pure in heart saw him as the Son of God.

So it is today. There are some who look upon the leaders of this Church and God's anointed as men who are possessed of selfish motives. By them the words of our leaders are always twisted to try to bring a snare to the work of the Lord. Mark well those who speak evil of the Lord's anointed for they speak from impure hearts. Only the "pure in heart" see the "God" or the divine in man and accept our leaders and accept them as prophets of the Living God.

The testimonies of our leaders, in this connection, have been very significant to me. I remember hearing President Grant on several occasions say:

Whenever certain individuals who are not living good lives, begin to compliment me and to speak well of me, I say to myself, "Heber J. Grant, what's the matter of you; you must not be doing your duty, or this kind of person wouldn't feel so kindly toward you."

I remember the prophetic pronouncement that was made from this stand by President George Albert Smith eighteen months ago when he said:

Many have belittled Joseph Smith, and those who have will be forgotten in the remains of mother earth and the odor of their infamy will be ever with them, but honor, majesty, and fidelity to God attached to Joseph Smith's name and exemplified by him will never die.

## EZRA T. BENSON

(Continued from page 718)

heavy the burden we are called upon to bear, no matter how great the activity, this obligation continues. In the Doctrine and Covenants, he tells of the contrast between the two powers that are at work in the universe, the power of evil and the power of truth and light.

The glory of God is intelligence, or, in other words, light and truth. Light and truth forsake that evil one. (D. & C. 93: 36, 37.)

And then he points out, that the

. . . wicked one cometh and taketh away light and truth, through disobedience, from the children of men. . . . But I have commanded you to bring up your children in light and truth. (*Ibid.*, 93:39, 40.)

Then he refers to some of the leaders of the Church. He calls them his friends, and he chastizes them in the spirit of friendliness and love. He refers first to Frederick G. Williams who had recently been called into the highest council in the Church:

But verily I say unto you, my servant Frederick G. Williams, you have continued under this condemnation; You have not

taught your children light and truth, according to the commandments; . . . And now a commandment I give unto you—if you will be delivered you shall set in order your own house, for there are many things that are not right in your house. (*Ibid.*, 93:41-43.)

And of Sidney Rigdon in similar vein:

. . . that in some things he hath not kept the commandments concerning his children; therefore, first set in order thy house. (*Ibid.*, 93:44.)

And then even to the Prophet Joseph:

And now, verily I say unto Joseph Smith, Jun.—You have not kept the commandments, and must needs stand rebuked before the Lord; Your family must needs repent and forsake some things, and give more earnest heed unto your sayings, or be removed out of their place. (*Ibid.*, 93:47, 48.)

Then the Lord also comments regarding Newel K. Whitney, a bishop in the Church, and adds this as though to include us all:

What I say unto one I say unto all. . . . (*Ibid.*, 93:49.)

This is a serious obligation, my brethren and sisters. Down through the

I wish that statement could be heard to all the ends of the earth.

I want to bear you my testimony that the experience I have had has taught me that those who criticize the leaders of this Church are showing signs of a spiritual sickness which, unless curbed, will bring about eventually spiritual death. I want to bear my testimony as well that those who in public seek by their criticism, to belittle our leaders or bring them into disrepute, will bring upon themselves more hurt than upon those whom they seek thus to malign. I have watched over the years, and I have read of the history of many of those who fell away from this Church, and I want to bear testimony that no apostate who ever left this Church ever prospered as an influence in his community thereafter.

It is well that we remember today that statement of the prophet of old which was sung so beautifully as the words of the Master by the choir today. It was the Prophet Isaiah who said:

. . . Peace, peace to him that is far off, and to him that is near, saith the Lord; and I will heal him. But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked. (Isaiah 57:19-21.)

Brothers and sisters, my prayer is for all of us, that we may so live, that when our time comes, we may not be afraid to die, and that when we die, we may look confidently forward to a life, an eternal life, in the presence of the Lord Jesus Christ in the celestial kingdom, and I pray it humbly, in his name. Amen.

years the First Presidency of the Church and other leaders have counseled and have admonished us regarding the sacred obligation of parenthood and the teaching of children in the home. It was during the ministry of President Joseph F. Smith that a new project was organized and announced in the Church, and a letter directed to presidents of stakes, bishops of wards, and parents in Zion from which I quote the following:

. . . we advise and urge the inauguration of a "Home Evening" throughout the Church, at which time fathers and mothers may gather their boys and girls about them in the home and teach them the word of the Lord. . . . (*The Improvement Era*, June 1915, p. 733.)

And then the First Presidency made, in that same letter, one of the greatest promises that has ever been made to parents in Israel, as follows:

If the Saints obey this counsel, we promise that great blessings will result. Love at home and obedience to parents will increase. Faith will be developed in the hearts of the youth of Israel, and they will gain power to combat the evil influences and temptations which beset them. (*Ibid.*, p. 734.)

(Concluded on page 756)

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## EZRA T. BENSON

(Continued from page 754)

Shortly thereafter the Mutual Improvement Associations, with the approval of the First Presidency, used as their slogan, "We stand for a weekly home evening."

SUBSEQUENTLY, President Heber J. Grant reaffirmed the instructions previously given and officially endorsed the holding of a family hour in the home as an effective means through which the gospel might be taught to our children and the bonds of love and affection strengthened between parents and children. And then on January 4, 1936, the First Presidency said further:

As an aid to parents in discharging this most sacred obligation and duty there has been established . . . a "Home Evening," at which time parents and children gather around the family hearth in social and religious communion. In this day when socials, parties, dinners, business interests, etc., all tend to lead away from home associations the adoption of a Home Evening is highly advisable. It furnishes an opportunity for the parents to become better acquainted with their children and for children to know and appreciate their parents. . . .

We command the wards and the stakes that are making special efforts to make home life what it should be—a haven of peace, in which faith in God, respect and deference for one another and loyalty for truth and righteousness are pervading virtues. (Claude Richards, *Home Evening Handbook*, pp. 2, 3.)

During the past few months, the

Council of the Twelve, under the direction of the First Presidency, has given further consideration to the powerful influences which tend to destroy the home and weaken the relationship between parents and children. As a result, a letter has been directed by President George F. Richards to presidents of stakes and bishops of wards recommending a revival and further motivation of this project inaugurated under the leadership of President Joseph F. Smith many years ago. The Council has called to its aid the Presiding Bishopric, heads of the Church auxiliaries and, of course, the local priesthood in the stakes and the wards. A major responsibility has been delegated to the Relief Society, and through this great organization of women—mothers in Israel—those who play such an important part in the training of our children—has been given the responsibility for the preparation of certain materials, as helps to parents. This material will be carried into the homes by the Relief Society teachers and the ward teachers. There will be talks and demonstrations as a means of stimulating interest in this worthwhile project.

And so, my brethren and sisters, this morning may I appeal to you to give attention to this project as it is inaugurated and sponsored by these agencies mentioned.

There can be no genuine happiness separate and apart from the home. The sweetest influences and associations of life are there. We cannot be successful no matter what goals we at-

tain in the material world, no matter what honors of men come to us; we will not be successful in our lives if we fail as fathers and as mothers. May we have no regrets. May we heed the counsel that has been given us. May we realize that even in this great land of America, endowed so richly as President Smith mentioned this morning, there can be no enduring prosperity and happiness in non-religious homes. The integrity of the home must be maintained. The spiritual foundation of our homes must be strengthened. Our homes must receive more attention; otherwise the outcome will be disappointing to all of us. More recreation and more devotion in the home will result in greater family solidarity.

This is a great obligation. Our happiness here and hereafter is tied up with our successful discharge of this great responsibility. It merits, my brethren and sisters, our prayerful planning and attention, and I am confident in my own heart that great dividends will result, that great joy and satisfactions will come if we heed this as all other counsels given to us by the Presidency of the Church. And I promise you, as your humble servant this morning, that if you will obey this counsel as parents in Zion, love at home and obedience to parents will increase; faith will be developed in the hearts of the youth of Israel, and they will gain power and strength to combat the evil influences and temptations which beset them, which I pray for on behalf of the homes of Israel, in the name of Jesus Christ. Amen.

## STEPHEN L. RICHARDS

(Continued from page 712)

religion cannot be shut out from the consideration of world affairs without mortal hazard to the cause of goodness and peace.

I have read and heard a good many statements by eminent writers and speakers to the effect that our liberty

of which we are justly proud is an achievement and not a gift. In the sense that it had to be worked for, fought for, and preserved with vigilance these statements are true. But let it never be forgotten that our concept of liberty is a gift. No human is the author of that concept. Many great men have so recognized it as did Thomas Jefferson when he wrote the Declaration of Independence and declared that

"men are endowed with certain unalienable rights." Why are these rights unalienable? Because men did not create the right to liberty! In the exercise of his free agency he may surrender his privileges, and his property, and he may become the slave of others or of the state, but his free agency is as native to him as the air he breathes. It is part and parcel of his eternal constitution, and Jefferson was "righter" than I think he himself knew when he declared it an endowment which cannot be alienated.

THE message which we bear affirms that God is the Author of our inalienable liberty; that men, all men are of noble lineage, sons and daughters of the Eternal Father; and that liberty is their birthright. I think that prior to the advent of the restored gospel a little over a century ago there was no such understanding of the precious gift of liberty as there is today. In his latter-day revelations the Lord has set forth much concerning it, but I thank God that before these revelations came, noble men were blessed with this lofty concept of man's inherent right to liberty and that they were prompted to incorporate these divine principles in the organic law and history of our favored land.



Some conference visitors from the Chicago Stake. Front row, left to right: President D. Cady, bishop's counselor; Roy R. Sutter, branch president's counselor; Bishop Grover Clyde; Bishop John L. Glen, bishop's counselor; Branch Presidents Henry G. Cryer, Stake President; K. L. Johnson, John Wandt, branch president's counselor; and Thomas R. Logan, branch president's counselor.

## STEPHEN L RICHARDS

Now I know that there are many in Christian nations and many in prominent places who accede to this taboo on religion in the consideration of national and world affairs. They seem to think that they can fight aggressive, atheistic communism without uttering a word in defense and exposition of divinely-given concepts, and without even seeking divine aid in the preservation of divine principles for the race. I do not pretend to qualify or speak as an expert on international affairs, but I am sure that I voice the sentiment and feeling of millions of God-loving people over the world when I assert that the sooner the issues now confronting the nations are recognized as a moral conflict between right and wrong, between truth and error, between Christ and anti-Christ, the sooner will come the solution and peace. I know that this is and has always been the position of this Church. There are prophecies, ancient and modern, statements and declarations, and experience to support this position.

I am aware of what some may say, even though they may not be unsympathetic with the views I have expressed. They ask: Even though the time has come for a "showdown" between the forces of good and the forces of evil, what justifies your Church with its relatively small numbers, short history, and inconspicuous place in the

world of religions in assuming to prescribe a program of religious concepts and action to meet the world crisis today? Why not let the great religions of the earth take the burden of the battle and you trail along? Well, I hesitate a little to give my answer to that question. Not because I am not sure of the answer, but because I am fearful about hurting feelings. I give my answer in three parts:

First, in the centuries during which the numerically great religious denominations of the world have dominated the religious concepts and actions of their peoples there has been failure, signal failure to uphold divine standards of righteousness, brotherly love, and peace. These great religions, however good the intentions, have proved impotent to forestall wars and to prevent barbarism, brutality, and atrocities such as the world has seldom known even in its darkest ages and this, too, among peoples where substantially the whole populace professed one creed. Of course, it is idle to conjecture what the world might have been without these creeds. No one with historical knowledge will fail to acknowledge their contribution to the enlightenment and culture of the race, but as a source of motivation in the control of men's greed and passions the known results are certainly not encouraging.

Second, the ever-growing quest for knowledge among the enlightened peo-

ple of the earth demands answers, reliable information on questions vital to life and its meaning. In many cases science has accentuated the importance of these questions and has done much to clarify thinking about them, but science has seldom given the answers, especially in the fields of human behavior and relationships. It seems indecent, I know, to many not of my faith for me to assert that we have the answers. I mean, of course, about the source, the meaning, and purpose of life and the government of man. We do not know and cannot say just why the Lord did not commit these answers which are the essence of the holy gospel to the keeping of many men in many nations, but we do know that he committed them to the custody of this Church through those whom he chose to initiate his work in the latter-days. For this conviction we have substantial proof, evidence, admissible and competent evidence, not gathered from the debatable sources of antiquity but from witnesses and experiences within recent generations of men, attested and recorded to meet all reasonable demands. Here is God's truth and his latest word for the direction of the human family. In application it has been successful and not a failure.

Third, I think that nearly everyone will agree that to sustain effectively a cause one must have the authority to represent it. He must be a part of it,

(Concluded on page 758)

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## STEPHEN L RICHARDS

(Concluded from page 757)

on the inside and not on the outside. He must be authorized to speak for it. I know that I broach a controversial question in speaking of the authority to represent God and Christ in the earth. Must we not discuss the great issues of the world because they are controversial, out of fear of treading on someone's sentimental toes? I believe that thinking, honest, inquisitive people the world over want the truth about authority, the divine commission to set up the Lord's work in the earth to administer the ordinances of the holy gospel and to interpret his word and will for the guidance of mankind. Now, there is much incontrovertible evidence that I might review here today in support of the claims to divine authority which this Church makes. I am not going to present this evidence; time will not permit; and many of you who listen know of it. I will confine my comment to one phase of this subject of authority of which I think our friends of the world have a very inadequate conception.

IS IT not logical to assume that God, who is the Father of all men and who has endowed all men with liberty and equality of opportunity, does not "play favorites"? If it be regarded as a blessing and an honor to represent him, is there any good reason why that blessing and dignity should not be conferred on all of his sons who are worthy? Do you know of any warrant, scriptural or otherwise, for the creation and maintenance of special groups of spiritual experts to hold the authority of the Lord to the exclusion of other good men? What justification is there for differentiation among loyal and true sons of God by the clothes they wear? Does the apparel bring authority or is it essential to the recognition of a good life devoted to the Lord? And does it not seem reasonable that if the worthy sons of God are to enjoy his companionship in the world to come as a reward for their faithful

labor here in this life that they should all bear a portion of his power and be endowed with a part of his spiritual intelligence which constitute the essence of divine authority and priesthood? What a boon it would be to the world if all men understood the nature and permanence of the Holy Priesthood and its indispensable part in the exaltation of a man and his family. Well, unfortunately, but few understand it, and the world goes along century after century following in the pattern of form and tradition, and influenced more by the display of pomp and pageantry than by a sound theology manifest in practical, living religion. That constitutes my answer to those who ask why we cannot trail along in the wake of the so-called great religions in defense of the Christ and his way of life in the crucial contest of the present day.

It then follows, as I see it, that we are to take the lead. There is no one to follow except him who is and always has been at our head. With his approval leaders have been selected for us. They hold no more or any different kind of priesthood from the humblest good man in the kingdom, but they have a special commission to guide and direct our efforts in establishing, the kingdom and prosecuting its work in the world. And to one is given the keys of the kingdom. We will follow their leadership, and they will not lead us astray, for they are unselfishly devoted to our interests and their wisdom is inspired.

THERE is a hungry world about us, my dear brethren and sisters, a challenging, hungry world. People need food for the body, food for the soul. We haven't the millions necessary to build and clothe their bodies. If we had, I think we would do it so that no one would suffer. We do what we can. We do have in our possession, however, what stricken humanity needs to satisfy its hungry soul and revive hope and confidence for peace and security. The message we bear is one of enlightenment to the statesman as well as the

pauper. It teaches that enduring happiness is to be found only in goodness and that the highest tribute to the Christ is the tribute of a good life. It teaches that strength, the strength of the nation as so well portrayed by Brother Mark E. Petersen in his Church of the Air address this morning, is the product of that goodness. This message defines God, not as an intangible principle in the universe, but a personality with such inexpressibly beautiful, admirable, and potent attributes as to claim the everlasting love, confidence, reverence, and adulation of every living soul who comes to know the truth about him. It sets forth a brotherhood which in spirit and application transcends any definition of that relationship the world has known, at least in modern times. It brings comfort to the sorrowing. It rebukes avarice and places the world of business on the high plane of stewardship and trusteeship in the acquisition and distribution of the wealth of the world. It brings contentment and peace of mind. It gives unfailing purpose to life. It accentuates personality in every man, woman, and child. Indeed, it makes all things—government and even the Church itself—subservient to the eternal welfare of man.

If I could have my wish today, it would be that everyone of God's children could hear this glorious message and earnestly give consideration to it. I am sure that thereby there would come into countless hearts through the whisperings of the spirit that joy and happiness which attend our own testimonies of the truth. Through our missionary system we have made a tremendous contribution to this end, but it is not enough. We must find new ways to inform and persuade the world, and if we are faithful and truly devoted, God will open the way. That is my conviction.

I know as I know that I live that this is his kingdom. He will never desert it. God help all of us never to desert him. I humbly pray in the name of Jesus Christ. Amen.

need to appreciate more fully their responsibilities.

Perhaps the task of bringing the entire priesthood membership into full activity and fellowship seems an almost insurmountable problem. It can and should be done.

The Savior and a handful of men endowed with his power had the ability to change drastically the whole course of human events. Let us be mindful of our great numerical strength and remember that we are endowed with that same power, that we are custodians of the same message and are directed by the same leadership. Now, as always, our Lord Jesus Christ continues to be the head of his Church—the Church of Jesus Christ of Latter-day Saints.

These interesting statistics serve to show the magnitude of the job to be done.

## Presiding Bishop's Page

(Concluded from page 739)

who labor in the ministry of the Church. One cannot expect to find a better list of qualifications for such a work. It can be truly said that any person who possesses such qualities of leadership as specified by the Lord can not help being a good representative for God's work here on earth.

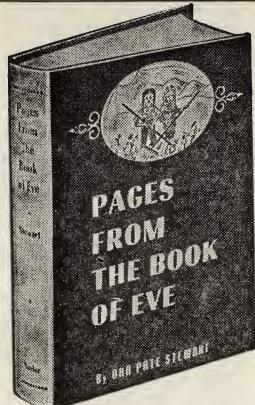
This revelation truly sets down a moral and mental code for us to follow. It plainly states that if we do embark in God's work we are to do so with all our mental and physical strength.

The revelation further proclaims that now is the time for us to thrust in our sickles with all our might. He who does

## A Little Leaven

(Concluded from page 737)

proper attention on the part of priesthood leaders, these brethren should have been active members in the Melchizedek Priesthood. Here lies a large field among whom encouragement and re-activation are urgently needed. Likewise quite a large number already ordained to the Melchizedek Priesthood



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## GEORGE F. RICHARDS

(Concluded from page 710)

hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. (Rev. 3:15, 16.)

It is not profitable that we be even lukewarm.

We know the curse which befell Laman and Lemuel and their descendants, the Lamanites, as a result of their disobedience, rebelliousness, and wickedness.

We know the curse that befell the Jews because they rejected their Lord, the Savior. They have been a hiss and a byword among all nations, and that tells but a small part of their unfortunate condition.

The history of the antediluvians furnishes us with an impressive example of the serious consequences of sin and rejecting the gospel.

Noah preached to that people 120 years. They rejected the prophet and his message and became a very wicked people and morally corrupt.

The penalty inflicted upon them was, in part, that of drowning by a flood that covered the whole earth. The death penalty tells but a small part of the story of what befell them on account of their wickedness. They were confined in a spirit prison for, according to the Bible chronology, more than 2,300 years. The nature of this imprisonment is explained by the Prophet Alma as follows:

Now this is the state of the souls of the wicked, yea, in darkness, and a state of awful, fearful looking for the fiery indignation of the wrath of God upon them; thus they remain in this state, as well as the righteous in paradise, until the time of their resurrection. (Alma 40:14.)

This period of 2,300 years is between the time of the flood and the death of the Savior, when he went and visited them.

For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: By which also he went and preached unto the spirits in prison; Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. (I Peter 3:18-20.)

How much longer they were imprisoned after Christ's visitation and resurrection we do not know. But it is revealed to us that should they accept the gospel or the testimony of Jesus, when preached to them, in the spirit, they could attain only to the terrestrial kingdom.

And again, we saw the terrestrial world, and behold and lo, these are they who are of the terrestrial, whose glory differs from that of the church of the Firstborn who have received the fulness of the Father, even as that of the moon differs from the sun in the firmament. Behold, these are they who died without law; And also they who are the spirits of men kept in prison, whom the Son visited, and preached the gospel unto them, that they might be judged according to men in the flesh: Who received not the testimony of Jesus in the flesh, but afterwards received it. (D. & C. 76:71-74. Italics author's.)

The cities of the plains, Sodom and Gomorrah, with their inhabitants, were destroyed by fire from heaven, because of their wickedness. They also would be shut up in a spirit prison and be denied the blessings of the celestial kingdom, even though they should accept the testimony of Jesus in the spirit.

It is reasonable to believe that other equally disobedient, wicked people, though they may escape the death penalty, would be confined in a spirit prison after their death and be rejected from the celestial kingdom, those of this day, as well as those of former days.

THE kingdom of God has been established again on the earth, and the gospel in its fulness has been restored, in fulfillment of ancient prophecies, but people of today are not prepared, in large numbers, to receive it, although the gospel and the kingdom of this dispensation have all the earmarks of the original.

The coming event of great importance toward which the attention of the world is directed by the preaching of the gospel, is the second and glorious coming of our Lord and Savior, for whose coming all good Christians are anxiously awaiting, for at that day the righteous dead shall come forth, and the righteous living shall be changed or quickened, and together they will be caught up to meet the Savior and his holy angels in the clouds of heaven. Satan will be bound for one thousand years, and peace shall prevail in the earth.

Signs of the Lord's coming are seen in the wars and rumors of wars, famine, pestilence, the seas heaving themselves beyond their bounds, infidelity, apostasy, and wickedness of every conceivable character.

They have transgressed the laws, changed the ordinances, and broken the everlasting covenant, and sin and wickedness prevail throughout the earth.

There are two great unseen powers operating upon the minds and hearts of the children of men, today, the power of God and the power of Lucifer, or Satan, each striving for the souls of men; the one to save, and the other to destroy. In the language of the scripture: Choose ye this day whom ye will serve. Lest we be taken off guard, and be found unwittingly serving the wrong master, let us be reminded that

. . . all things which are good cometh of God; and that which is evil cometh of the devil: . . . (Moroni 7:12.)

I bear unto you, my brethren, sisters, and friends, a faithful and sincere testimony that I do know that this, the work in which we as Latter-day Saints are engaged, is the work of God, the gospel of the Lord Jesus Christ, which had its inception in the councils of heaven before the world was. In it is the power of God unto salvation and eternal life.

We invite all men to come unto God and be saved with him in his kingdom, by obedience unto the laws and ordinances of the gospel, made effective for man's salvation through the atonement wrought out by our Lord and Savior, Jesus Christ. May his blessings attend you all, I pray in Jesus' name. Amen.



President Richard L. Evans, back row center, with conference visitors from the newly organized Florida Stake. Front row, left to right, Bishop Woodrow W. Tilton, Branch President George C. Kirkland, Bishop Jesse Williams, Bishop Clifford L. Jordan, Bishop William C. Copeland, Bishop Clyde Johnson. Back row: Stake President Ahlin C. Chase, Stake President's counselor Jacques M. Lindy, Bishop Stanley W. Julian, President Evans, High Priests Quorum President Thomas C. Copeland, High Councilor George C. Johnson, and High Councilor Paul K. Knabb.

## JOSEPH FIELDING SMITH

(Continued from page 711)

they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. (John 5:28, 29.)

Here is the word of the Lord himself that he was going to carry the message to the dead; they would all hear; they who were willing to receive it should have everlasting life, but they who would not receive it or who were not worthy to receive it should come forth just the same in the resurrection to receive condemnation, but the resurrection was to come to all universally.

Then again, the Savior died for all men upon the face of the earth, all creatures, that is, human creatures, who were willing to repent of their sins and keep his commandments. He has not redeemed any of us from our sins except it be through repentance and faithful adherence to the principles of the gospel and our endurance to the end.

When he stood before his disciples upon this continent, he said to them:

...no unclean thing can enter into his kingdom; therefore nothing entereth into his rest save it be those who have washed their garments in my blood, because of their faith, and the repentance of all their sins, and their faithfulness unto the end. (III Nephi 27:19.)

That is definite.

So, he redeemed mankind from death universally, and he has redeemed

men from their own sins on conditions of their repentance, and they will not be redeemed from their sins unless they do repent and accept him and wash their garments white in his blood and endure in faith to the end. It is upon those terms that salvation comes.

Now, when we stop to think that the Son of God created this world; all things, the scriptures say, were made by him, and when we think that he came to this world with that mission which he accepted before he was born in Bethlehem, and by the shedding of his blood gave us life that we might rise in the resurrection to live forever; and when he, by the shedding of his blood has offered unto us the remission of our sins and eternal life, through obedience to the gospel—do you not think that we owe him something in return? We owe him everything.

Paul says: "We were bought with a price." That price was the blood of Jesus Christ, and we are not our own. Oh, if we could only understand that by the shedding of his blood, he bought us. We belong to him. He has a right to tell us what to do and what not to do, and to command us to keep his commandments; however, we have our agency, and we act for ourselves.

We cannot comprehend the great suffering that the Lord had to take upon himself to bring to pass this redemption from death and from sin. He spent a few years upon the earth,

and during that short sojourn he suffered the abuse of men. They stoned him; they spat upon him; they cursed him; they ridiculed him; they accused him of almost every crime they could think of, and finally they took him and crucified him upon a cross.

We get into the habit of thinking, I suppose, that his great suffering was when he was nailed to the cross by his hands and his feet and was left there to suffer until he died. As excruciating as that pain was, that was not the greatest suffering that he had to undergo, for in some way which I cannot understand, but which I accept on faith, and which you must accept on faith, he carried on his back the burden of the sins of the whole world. It is hard enough for me to carry my own sins. How is it with you? And yet he had to carry the sins of the whole world, as our Savior and the Redeemer of a fallen world, and so great was his suffering before he ever went to the cross, we are informed, that blood oozed from the pores of his body, and he prayed to his Father that the cup might pass if it were possible, but not being possible he was willing to drink.

And here is what he has said to the Church:

For behold, I, God, have suffered these things for all, that they might not suffer if they would repent. But if they would not repent they must suffer even as I; Which suffering caused myself, even God, the greatest of all, to tremble because of pain,

(Concluded on page 762)

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## JOSEPH FIELDING SMITH

(Concluded from page 761)

and to bleed at every pore, and to suffer both body and spirit—and would that I might not drink the bitter cup, and shrink—Nevertheless, glory be to the Father, and I partook and finished my preparations unto the children of men. (D. & C. 19:16-19.)

Now, when he said that if we do not repent we will have to suffer even as he did, he had no reference to being nailed to a cross, but it was the torment of mind, of spirit, that he had reference to, before he ever got to the cross, and if men will not repent, they will have to suffer even as he suffered.

Now brethren, briefly, he did all this for us, the Son of God, and he did it, as I have read to you, because his Father commanded him and because his Father so loved the world that he wanted to save the world from its sins.

## SPENCER W. KIMBALL

(Continued from page 717)

baptized fifty-two and blessed nine papooses down at Mount Pleasant in June of that year. In July there were eighty-five of Kanosh's band who were baptized into the Church, and the following year there were forty-one men and thirty-nine women, Indians, baptized down at Kanab. It seems that there were a great many baptisms also up in the Malad country. I quote from *The Deseret News* of July 22, 1875:

W. . . Yesterday we met with Brother G. W. Hill, who has charge of a colony of several hundred Indians, mostly of the Shoshone, Bannock, and Pai Ute tribes. They are Indians who have come forward and demanded to be baptized. The location is in Malad Valley, Idaho Territory. . . . They declare their intention to wander about no more, but to lead industrious lives, at peace with all their fellow creatures, refraining from stealing and from all manner of bad practices, and abide by the conditions of their baptism, which are that they shall cease every species of wrongdoing. Elder Hill has baptized about three hundred since last spring.

Now, he has asked us to keep his commandments. He says they are not grievous, and there are so many of us who are not willing to do it. I am speaking now generally of the people of the earth. We are not willing to do it. That certainly is ingratitude. We are ungrateful. Every member of this Church that violates the Sabbath day, that is not honest in the paying of his tithing, that will not keep the Word of Wisdom, that wilfully violates any of the other commandments the Lord has given us, is ungrateful to the Son of God, and when ungrateful to the Son of God is ungrateful to the Father who sent him. If our Savior would do so much for us, how in the world is it that we are not willing to abide by his commandments which are not grievous, which do not cause us any suffering if we will only keep them? And yet, people break the Word of Wisdom; they

refuse to attend to their duties as officers and members in the Church; many of them stay away from meetings the Lord has called upon them to support. They follow their own desires if they are in conflict with the commandments of the Lord.

If we understood our position and we loved the Lord our God with all our heart, with all our soul, and with all our mind, or, as he has put it in the revelation given to us in these days:

Wherefore, I give unto them a commandment, saying thus: Thou shalt love the Lord thy God with all thy heart, with all thy might, mind, and strength; and in the name of Jesus Christ thou shalt serve him. Thou shalt love thy neighbor as thyself (D. & C. 59:5, 6)

then we would keep his commandments; when we will not do this, I tell you, my brethren and sisters, we show ingratitude to Jesus Christ.

In the name of Jesus Christ. Amen.

J. Ballard when on the 25th of December in 1925 he stood on the banks of El Rio de La Plata at Buenos Aires, and under the weeping willow trees there, blessed South America. He said this, among other things:

. . . I turn the key, unlock, and open the door for the preaching of the gospel in all these South American nations, and rebuke, and command to be stayed, every power that would oppose the preaching of the gospel in these lands. And we do bless and dedicate these nations, and this land for the preaching of the gospel. . . . (*The Improvement Era*, April 1926, pp. 575, 576.)

And in the last three months two new fields have been opened. Mexican missionaries from the Mexican Mission have been sent into Guatemala and Costa Rica, and the work is going forward with the approval and hearty response, it seems, of the leading authorities of those nations.

We have the Mexican Mission, the Spanish-American Mission and the Navajo-Zuni Mission here in the United States and Mexico, in addition to all the program in the isles of the sea. The work in the stakes is going forward. There are Indians in many of the stakes here in the West, and the stake presidents are looking after the proselyting of these Indians within their boundaries, especially in the Blackfoot, Roosevelt, Sevier, Parowan, and other stakes.

We are glad of the work that has been renewed in the missions of the Church, especially here in North America. In Canada some very splendid work is being done in the Six-Nations Reservation over near Brantford, Ontario, and in central Canada there are two large reservations, the "Carry the Kettle" Reservation and the Piapot, where President Ivins recently visited, and between 175 and 200 Indians came and attended his meetings. Those were the largest meetings, I understand, in his entire mission visit in western Canada.

We have the Ponca and the Sioux Indians who are showing interest in



PRESIDENT ALMA SONNE,  
European Mission  
The only two members of the General Authorities not in attendance at conference since they are serving  
as mission presidents.



PRESIDENT S. DILWORTH YOUNG,  
New England States Mission

## SPENCER W. KIMBALL

Nebraska, and the Shoshones and the Arapahoes in Wyoming. We are doing work in the Rogue River, the Tule Rivers, and the Rancho Rio reservations in northern California, and the Menominee Reservation in the Northern States Mission. We have the Iroquois and the Catteraugas in New York, and it will be remembered that in 1830 when Oliver Cowdery began his missionary service among the Lamanites, that those were the first Indians to be visited in this dispensation. Today young elders are on motor bikes going out into the scattered areas and visiting the Indians, and are receiving a very warm welcome. The Cherokees in the East Central States Mission are interested. Their chief, Armichain, has indicated a great deal of helpfulness.

I would like to quote just a paragraph from a letter from one who has indicated intense interest and been most helpful.

. . . I drove . . . with one of my Indian friends, Charles Crow, to Asheville, and met the lady missionaries and the elders there . . . he was much impressed by them. . . . We administered to one of the elders who was ill, Charles Crow, witnessing the ordinance. . . . He later told me that [that] was taught in the Bible, and we were the first people he ever knew of that used it. When I had my prayers that evening I knelt beside him. . . . Before I had finished he put his arm on my shoulder and said, Elder Stokes, pray that I some day may also have such a testimony and a prayer in my heart.

It was my privilege at Malad Stake recently to see a large number of our Indian members of the Church. One of the sisters bore a wonderful testimony in the conference, and one of the old men dismissed the conference. He was one of those original three hundred baptized way back in 1875 by Brother Hill. He was deaf, but he offered a very fine prayer.

I believe that the interest generally is spreading and increasing and that we are on the dawn of a great day for the Lamanite people. Visiting the Mexican Mission in May I found of the seventy-one missionaries, fifteen of them were Lamanites, and I also found the young American missionaries were vying with each other to see who could be the companions of these Mexican and Indian missionaries because they were so efficient.

There have been baptisms by hundreds. Some of the most recent ones were twenty baptisms in the Roosevelt Stake within the past few weeks. There were four at Sand Hills, Arizona. There were forty-one baptized in Mexico City in one day while I was there, and I witnessed their baptism. And then there were hundreds, many hundreds who have come back into fellowship in the Church in Mexico through the good graces of President George Albert Smith, President Arwell L. Pierce, and others who made contributions toward that great accomplishment.

(Continued on page 764)

"When you come back,  
be sure that bag's full of  
**FELS-NAPTHA SOAP"**



THE GOLDEN BAR WITH THE CLEAN NAPTHA ODOR



## SPENCER W. KIMBALL

(Continued from page 763)

We have had schools in Mexico, in Hawaii, Tonga, and New Zealand. And so we are looking forward to a new day in schooling where our Lamanites may receive many of the advantages that our own children have.

A year ago we established down in Blanding, Utah, a small school, somewhat as an experiment. It has been very successful. With an outlay of only \$1,500 total, we have built and equipped a two-room schoolhouse there under the direction of Brother Albert R. Lyman, who has done a glorious work. There have been many donations of all kinds, in materials, in food, in clothing. For the first year they fed these little Indian children, twenty-seven of them, a warm midday meal, clothed them, and taught them not only the three R's but the gospel. It has been very successful, and we are delighted with the prospects that are ahead of us for the second year now which is beginning. I visited this school last year when it was in session. I noticed that three of the Indian women came, one of whom had five children, four in the school and one in the cradle upon her back. She sat at the sewing machine all day long in one corner of the larger schoolroom, and frequently we would see her going over to one of the little desks, kneeling down beside it to help her children to learn, and to impress upon them the importance of taking advantage of this unusual opportunity which many thousands of little boys and girls should, but do not have.

The 1946 report of the missions discloses the fact, that among the Lamanites there are six times as many converts for each missionary, as in all the other missions of the world, and there are twenty times as many converts for each missionary in the Lamanite missions as in some of the missions in Canada and the United States.

I HAD a letter the other day from a Tewa Indian in the Sand Hills of Arizona. His name is Vinton Polacca. He is the son of one Tom Polacca, who was baptized many years ago by

Jacob Hamblin or his contemporaries. And then it seemed that there were many decades when there were no missionaries in the area to give them help and courage. But Tom Polacca went on with his work, and he taught his children the Book of Mormon stories, and promised them that though it would be slow, the Church would come back again to them. Vinton and his wife, Fanny, were baptized a few years ago at Snowflake, Arizona. They spoke in the meetinghouse. They were entertained in the homes of the whites, and they were feted and banqueted as brothers and sisters. The story of the conversion of this man is most interesting.

He was walking through the little community one day near the store out near the Second Mesa in that sparsely inhabited area in northern Arizona. He heard a missionary talking to some Indians near his car. He listened a moment. It sounded like the things his father had told him those many, many years before, and when the missionary entered his car to go off some little distance to eat his lunch, this man who had started out to get his horse, and had his bridle on his arm, climbed on the side of the car, and they went some little distance and found a place to sit down. Neither the horse was caught nor the lunch eaten because this man became so involved in his learning of the gospel of Jesus Christ. And so he and his wife were baptized some little time later.

Let me quote from his letter a few paragraphs of which I believe will interest you. Brother Vinton is a young man in his forties with a splendid Indian family, part of whom we baptized recently. We held a testimony meeting with them in their own little home, away out in the sand hills, and I think it was the first testimony meeting they had attended and the first sacrament they had ever received. He was a priest, and I helped him to administer to the sacrament. His letter reads in part as follows:

... We are here at Keams Canyon School now. I am back to work in the bakery again. I sure like to be with so many little children... and I always wonder if all these young souls could only

know the true gospel, it will be a great help to our tribe. Yes. We always talk about your nice visit to us at Sand Hills. There isn't very much to see up there, but I think that my father has been led by a great spirit, to find a spring and a good home, and have more freedom to pray to his true God. I could see him when I shut my eyes, kneeling down on top of those sand hills and praying to our great Father in heaven... I surely would like to talk and tell the people all about my father's conversion, how he fine the true gospel...

My father was telling me a story at the sheep camp by a fireplace in the winter as we were setting by a fireplace, while he was sewing my sheep skin over shoes, he said, "My beloved Son, you are the youngest son of mine. I'll tell you a story about my life and other people. You must remember this and try to live up to it. But remember, Son, this is not for yourself. As I have said before, there are other people who cannot see and hear. If you live right and pray you might lead them and tell them about it. Give them a drink when they ask for it. Yes, Son, I have travel a lots of time out in country. Far off to the other tribe to trade our goods. Many times I have gone alone out in the wilderness, where there is no roads or where to fine the spring and food when I need it. Oh my Son you must listen good. Our great spirit Father in heaven is guiding me. I pray when I am thirsty, I pray when I am lost and when I need food I pray. All are answer when you believe in him, You don't know yet Son, what I am talking about. But you must remember and pray for it, you'll fine it. The right one will come to you and you'll know it, my Son.

"There will be lots of white people. They will all look alike when you see them, all white. But, my Son, there heart is not alike, so you must be very careful in finding the right one. I have fine the true gospel so you must try and fine the same one my Son, the Mormons. They got the true record of our people. But they are coming slow. But they will be here. You'll see them and hear them when they come. You'll know them by name (Mormon) so my Son, wait for the Mormons. They got the true gospel of our great spirit Father in heaven. Pray for it so you'll fine the right one."

At his death bed I was setting beside his bed and he hold out his hands and said, "My Son, I am leaving you. Remember what I have told you. Wait for the Mormons. Look, Son, there is the man coming down to take me home. Look. There is the cross above me. Be a good boy, Son, be brave and be true to our true living God. Good-bye." And he is gone.

Oh yes, he told me that he first meet the missionaries around Tuba City and later on he said they went up to Salt Lake City to buy a horse with his brother, and that's the time he said he was been baptized. He did not said where he was been baptized. Only name that I remember was Jacob.

And then Vinton tells his own little story, briefly:

When I was about eight years old I start to heard sheep, and from that time on I have learned lots about God's work. I was a lonely boy. My brothers and sisters were big. When my father died in 1911 I was left alone with my mother, and she also encourage me to remember my father's last words told me to live right and pray morning and evening so I keep it up. But sometimes I think of myself if I was worth to God, then with a humble heart I look toward east where Sun rises. I would then



A group of conference visitors from Spokane, Washington.

## SPENCER W. KIMBALL

think of the day that would come for me to meet the right true gospel. In 1913 I was able to read and write. I went to Baptizes [Baptist] Church. I got hold of the Holy Bible and I sure did study it. But still it was not enough of the story that my father had told me. In my mind (the Mormons) so in 1915 I went to Santa Fe to school and there I found out about the Catlices [Catholics] I sure want to go to there church so I did and I have found that it was not the kind that my father had told me about it, so that Sunday night I ask our God what to do. I thought [thought] that I was lost. The next week Sunday they told me to go to church, but I stand alone there in the hole [whole] crowd. I don't know which way to go, so I did not go to church for about a month. The school boy use to call me devil [devil] because I didn't want to go to church. . . .

I have waited about 20 years before I have found the true gospel. . . . Well, brother, I'll try and tell you . . . all about my father's life . . . and also my own hard traveling and looking for the true gospel which at last I have fine, and now I am feeling very happy. . . .

I wish I would be up there with you during the general conference. Well, we all send our love to our brothers and sisters. We remain as true to gospel,

From Polacca family  
Vinton L. Polacca.

Brothers and sisters, in conclusion may I say that we owe a great debt to these people which we can only pay by giving to them the gospel and the many advantages and opportunities which we enjoy. They are a warm-hearted and devoted people. They believe without skepticism. They have a simple, childlike faith which admits of no cheap rationalization.

The Lamanites must rise in majesty and power. We must look forward to the day when they will be "white and delightsome," sharing the freedoms and blessings which we enjoy; when they shall have economic security, culture, refinement, and education; when they shall be operating farms and businesses and industries and shall be occupied in the professions and in teaching; when they shall be organized into wards and stakes of Zion, furnishing much of their own leadership; when they shall build and occupy and fill the temples, and serving in them as are the natives now in the Hawaiian Temple where I found last year the entire service conducted by them and done perfectly. And in the day when their prophet shall come, one shall rise

. . . mighty among them . . . being an instrument in the hands of God, with exceeding faith, to work mighty wonders. . . . (II Nephi 3:24.)

Brothers and sisters, the florescence of the Lamanites is in our hands. May we not fail them, I pray, in the name of Jesus Christ. Amen.



## If you could have one wish

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## JOHN A. WIDTSE

(Continued from page 713)

We cannot live without beauty. That has been said over and over here today, and yesterday, and the day before. Life is more than three meals a day. One must move into the spiritual realm which lies all about us to win full enjoyment in life.

I hope that we all, on this occasion, and in days to come, as I am sure has been done in days past, give proper tribute to pioneer women, our mothers, grandmothers, great-grandmothers, who did quite as much in their way as did the men. It was their opportunity to help build this great western empire, and they accepted the challenge, without fear.

This pioneer woman did something which glorifies her memory. There were times when the man became discouraged. They had both come perhaps from easier climates. Perhaps she came with soft hands, rosy English cheeks. She had to meet the hardships of the West. Sometimes the man, unused to the toil, the clearing of sagebrush, the plowing of the land, and all these new things, became discouraged. Sometimes despair overtook him. Then it was that the woman came to the rescue. When he looked down, she looked up. When he half-doubted, she increased in faith.

The finest picture of that quality in woman's nature, within my knowledge, is on the south plaque of the Gull Monument. If you have not seen it, take a look at it. The crickets had come; destruction to the crops seemed inevitable; the man has given up, but the woman stands with head raised looking towards heaven. She may not have known Browning's lines but she knew that:

God's in his heaven —  
All's right with the world.

I think this Mahonri Young's finest piece of work, among the many fine ones executed in his long series of years—he is now getting to be an old man like the rest of us.

In speaking of the pioneer woman, I come necessarily to women of every time. Not only the pioneer woman, but the woman of today and tomorrow, of the East and of the West, of the North and of the South, wherever we go. We men have good reason to thank God for the women of our households. They are strong in faith, full of courage, able to do the work that the day brings.

I have brought with me quotations from two of the great Presidents of the Church of Jesus Christ of Latter-day Saints. Here is one from Heber J. Grant, whom we all knew and loved. He said:

Without the wonderful work of the women I realize that the Church would have been a failure.

A strong statement. I am not saying that, I am quoting from President Grant.

The mother in the family, far more than the father, is the one who instils in the hearts of the children a testimony and love for the gospel of Jesus Christ. Our fathers and mothers came here in the early days for the one and only thing—to serve the Lord, and to labor for the salvation of humanity, and wherever you find a woman who is devoted to this work, almost without exception you will find that her children are devoted to it.

Another President of the Church whom we loved greatly who really belongs to our day—most of us here knew him, a prince, a king among men—Joseph F. Smith, said on one occasion:

There are people who are fond of saying that women are the weaker sex. I don't believe it. Physically they may be, but spiritually, morally, religiously, and in faith what man can match a woman who is really convinced! They are always more willing to make sacrifices, and are the peer of men in stability, godliness, morality, and faith,

IN the 1870's the distinguished grandfather of the distinguished grandson who is here today, Colonel Thomas L.

Kane—we call him affectionately, Colonel Kane, for by that title we knew him best—came to Utah on his last trip. He and President Young traveled from Salt Lake to St. George together. Colonel Kane had his wife and two children with him, one of them possibly Mr. Kent Kane's father. I am not sure about that. We have here in the congregation, one of the two surviving daughters of Brigham Young, Mrs. Mabel Y. Sanborn who was on that trip, and played with those children, sang songs with them. Mrs. Kane took occasion to write to her family a series of letters, which the family published privately in a little book. I read it the other day in Washington, D.C., in the Library of Congress. I did not know then that we had a copy in the historian's library. I found the great and fervent testimony that that woman bore to the pioneer mothers of Utah, or to the Mormon Church.

But, if all this be true, a great responsibility rests upon womankind, one that we cannot discuss here because time does not permit, a tremendous responsibility. If she has strength and has faith and has opportunity in this Church, what can she not do to build this kingdom as the Lord would have it be!

Sometimes we hear it said that this is a man's Church, not a woman's Church. That is a great mistake. It is not a man's Church; it is not a woman's Church; it is a Church of families, made up of fathers, mothers, and children. The blessings that descend upon the family are shared by all the members of the family, each one according to his or her calling, organized calling within the family.

ONE more question remains in my mind, if President Smith will allow me to take two or three minutes more. In those early days we had practically no divorces, no marital upsets, no family troubles such as we have today. Today the divorce evil in America is becoming a national scandal, nothing short of it. The question is often asked. How did it happen that we had family integrity, peace, and harmony in those early days? The Church has never said that divorce should be forbidden, not be given nor taken. There may be conditions, under our frail mortal conditions, that justify divorce; but the Church has always looked askance upon it, and always with sorrow.

The day journal of Brigham Young records that one day a sister came to him and said: "My husband is not good to me. I want a divorce." The journal goes on further to say that President Young talked with her about an hour, from ten to eleven in the morning. The journal gives the exact time. Then, when they had finished, he turned to the woman, and he said: "Sister, I have heard your story. I am not going to give you a divorce." As you know, Brigham Young was a friend to the cause of women. He felt that they had the first right of choice.



President J. Robert Price, left, of the Phoenix Stake, Arizona, and newly appointed president of the Central Atlantic States Mission, with Mayor Earl J. Glade of Salt Lake City and a member of the Deseret Sunday School board.

## JOHN A. WIDTSOE

"I will not give you a divorce," he said. "Go home and be good to your husband, and don't expect heaven on earth."

There is a tremendous lesson in that last phrase: "Don't expect heaven on earth."

A man marries a girl and expects her to be a perfect woman; she expects him to be a perfect man; both are imperfect. Their business in life is to help each other to move more nearly toward a state of perfection.

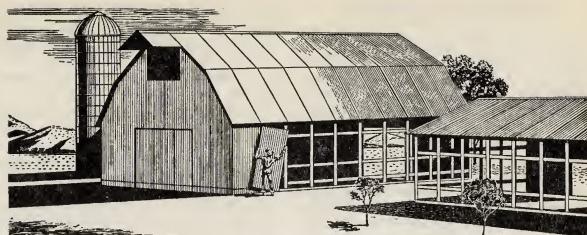
But I think the real reason why we had so little marital unhappiness in those earlier days was something that we have forgotten in our day. Man and woman, husband and wife, had a common interest, a high, worthy interest which they shared in common. There is danger in the household when a husband has one interest and the wife another. They are laying the foundation for all manner of discord, ultimate dissatisfaction with their problems, family problems. To be happy in life in a married condition, husband and wife must have a high, worthy, common interest, a common objective. That objective they had in those early days—we should have it now; I hope we do have it. They did not come out here in these valleys alone for food and clothing and shelter, to get a living. That was not the purpose of the trek across the plains, but they came to find a place of safety and to help build the kingdom of God as God would have it done. All that they did, their plowing, their washing of dishes, their mending of clothes, their raising of homes, fences, and barns, was done primarily that they might better be able to further the interest of the kingdom of God upon earth.

If every family in Zion will set out with that objective in all their doings, in all their undertakings, if everything is considered with reference to the building and growth of the kingdom of God, there will not be much for the divorce attorney to do. We will then live in happiness together as families, and raise our children to be noble and useful citizens of the state and of the Church.

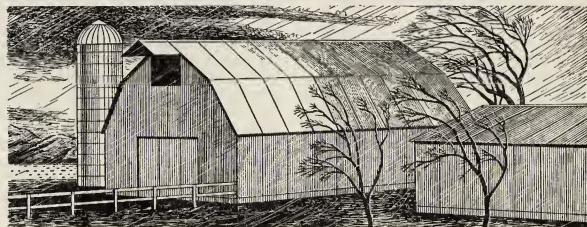
That lesson comes down to us from those early days, and connected with the place of woman in the society which we call the Church of Jesus Christ of Latter-day Saints.

I know and have known of the strength of women. I grew up a widow's son, from my earliest childhood. My father is but a dim shadow in my memory. She taught me, and she trained me, quite as well, I think, as a father could have done. The Lord helped her. The Lord does not limit his blessings according to sex, but according to our faith and devotion to him.

This has been a great conference. God bless us and be with us and make us mighty examples for good to the world, I humbly pray, in the name of the Lord Jesus Christ. Amen.



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## MATTHEW COWLEY

(Concluded from page 720)

sisters, outside of the Church of Jesus Christ of Latter-day Saints? As I go about the islands of the sea, I learn that Christianity has only been among those natives a little more than a hundred years ago. Where is the salvation for the ancestors of those people, the children of Israel, Nephites, who lived prior to one hundred years ago in that vast expanse of ocean on those islands? Where, outside of the Church of Jesus Christ of Latter-day Saints, is there salvation for the Polynesians of the Pacific who lived prior to the year 1840 in those islands?

SOMEONE has said a bridge has no use unless it reaches both banks. We have the bridge, brothers and sisters, extending from one bank over to the other. You who work in the temples of God cross over that bridge from day to day, and you know that there is no other organization on this earth which has a bridge extending from one bank over to the other so that they can walk across and reach back beyond the year 1840 or 1740, or whatever the year may be, and bring across that bridge those great and noble souls who are our ancestors, the children of God.

God grant that we may have in our hearts the spirit of reaching back into the years and bringing out our people from that place where they are now confined. God grant that we may go into Potter's Field and bring out those broken pieces of clay and join them

together into beautiful lives, that they may join with us in the great plan of salvation and exaltation in the kingdom of God. We cannot be saved without our dead, and our dead cannot be saved without us.

Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. . . . I am the way, the truth, and the life: no man cometh unto the Father, but by me. (John 5:28-29; 14:6.)

That is God's will that all his children who have lived in every day and age and dispensation of time shall come to the Father by his Son; therefore, let us cross the bridge and take the gospel of the Son to our ancestors. Let us study our genealogy. Let us get the names together. Let us not neglect this great and important work, and I know it is important because when I see our people in the islands of the sea writing their names down, gathering their genealogy and trying to get those names over to the temple, trying to get there themselves. I know that within their hearts they know that they are the children of God; they know that their ancestors were the children of God; and no Polynesian islander would want to be saved without his great and noble ancestors.

God grant that we may turn some attention, brothers and sisters, to the work for those who live on, on the other side of the bridge. Let us cross the bridge over to them.

## ALBERT E. BOWEN

(Continued from page 715)

other things. As the root of the whole matter was the injunction to believe,

It was not a sudden happening. It required about three hundred years, a period three times as long as that which had elapsed since the coming of our pioneers to this city, but by the end of that time, the great Roman Empire which had been the persecutor of the disciples, which had thrown them to the beasts in the Roman circus, with a determination to stamp them out, and to destroy them and all their followers—by the end of that period of three hundred years—the majority of the people of that same empire were professed worshipers of the Son of God.

Talk about miracles! No greater miracle has ever been performed, and no greater triumph of fidelity is recorded in history.

Suppose those disciples had been recreant to their trust. Suppose they had failed. Then the message could not have been perpetuated, and this world might have been denied the inestimable blessings that flow from the teachings of the Savior of men. If you want to know how much we should have missed if that teaching had not been preserved through the fidelity of these men, just try to picture to yourselves what we should have to blot out from

I know as I stand here that God lives, that he has not forgotten his children upon the earth. I only wish that you people could have your lives touched as intimately as I have had my life touched during these brief two years I have been associated in the councils of these great and good men. Do not anyone ever say that any man who belongs to the councils of this Church has ever come into the councils because he needs or he wants monetary remuneration or because he wants wealth. If there is any man who is opposed to the welfare plan and program of this Church, I would like to have an argument with him if he thinks the brethren who sit here on this stand are not living on the welfare program, are not giving up much of this world's goods, its luxuries and its wealth by accepting the call,

Follow me, and I will make you fishers of men. (Matt. 4:19.)

God bless us all with the spirit of the gospel of Jesus Christ. God bless you men who are educators, you men who sit before me who stand at the heads of political organizations and occupy high government offices, that you may ever realize that there is no salvation outside of the plan of true religion, that there is nothing in political science or in physical science, or in any other science, that will replace the simple gospel of Jesus Christ as the power of God for the salvation of his children.

God bless us all, I pray in the name of Jesus Christ. Amen.

our lives if we took away all the teachings of the Master.

And those disciples had to start out from the bottom. They had to get the people to accept Jesus. There was no use trying to ask people to accept his doctrines or to admonish them to live them unless first they could convert the people to believe in him. Their first job was to persuade men to accept Jesus as the Christ. And, as I said a moment ago, with the lapse of three hundred years, the majority of the people of the Roman Empire itself had accepted the word, and that nation, or that empire, together with all the nations that sprang out of its breaking up, and the nations of the occidental world that have grown up since then, have delighted to call themselves Christian nations in honor of the name of the crucified Son of God.

The gauge of progress among those nations has that degree in which they have fostered and preserved the principles of freedom, the rights of the individual man: Those nations, the Christian nations of the world, have, since their forming, stood out as the commanding nations among all the peoples of this earth. There have been no other nations with comparable progress and power and influence to that wielded by the Christian nations. There has never been in all history any domination of nations and their history comparable to that domi-

nation of the Christian nations which Jesus of Nazareth, though crucified, exercised over them. In all the annals of this world there is no parallel to that power and influence over the lives of nations and of men.

That being the case, we might naturally have supposed or assumed—with the great unmeasured blessings that have come to those nations—that they would have been true to their heritage, that they would have continued in reverent regard of the name of him from whom the activating teachings came. Unhappily, that seems to be a presumption that we are not permitted to indulge. There has come over this earth now a disheartening breakdown of all the Christian standards. Skepticism, self-sufficiency, atheism, a denial of the divinity of Jesus the Christ, have supplanted belief, and lapses from the moral standards are but the natural result of the breaking down of that faith.

THERE is one thing of which we may be sure and that is that the teachings of the gospel, the gospel of the twentieth century, if you please, are the same as the teaching which was given in the first century. The gospel does not change, though its manner of presentation and technique may. Fundamentally, its basic principles do not alter. If the world had been true, if

## ALBERT E. BOWEN

the Christian nations had remained firm in their faith, we could not have had the two last great wars which broke out right in the heart of Christendom. It comes from a teaching that there is no divinity whom one must revere; that all creeds are alike, as is now taught, and that to be cosmopolitan we have to accept them all and put all of them on the same plane of merit.

I have here in my hand a clipping which I took recently from the daily press in which a learned doctor, addressing a professedly Christian body of worshipers, and speaking obviously in manner congenial to their spirits, accused Christianity of spiritual arrogance and suggested that it abandon its claim to a monopoly of the way to salvation. Here are some of his exact words as quoted:

Christianity has been guilty of spiritual arrogance on a worldwide scale, labeling all other religions false and asserting that only when all mankind accepts the one true religion will there be any hope for worldwide co-operation and peace. That amounts to spiritual imperialism and is as out-of-date in our world today as any form of imperialism.

He said:

Only by recognizing the basic human equality of all religions is it possible to reach a world fellowship of faith inspiring man in his efforts to create a decent kind of world society.

The worthy doctor agrees with neither Jesus nor history.

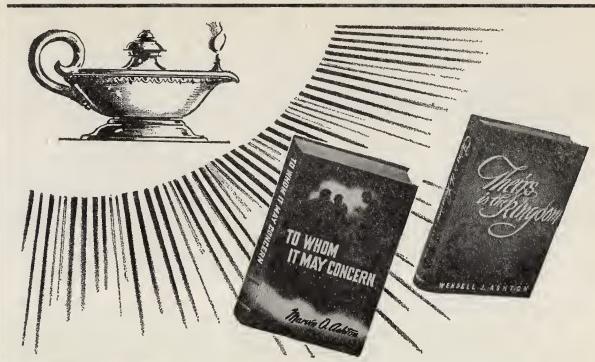
What becomes of God and Christ in a religion like that? That kind of declaration brings us face to face with this question. What is religion anyhow? Is it something that man makes for his own convenience, subject to change with all the alterations in the moods of the times, or is it something God-revealed, something that stands eternally true, a basis for conduct and a guide to our lives?

When you put God out, then atheism, skepticism, cynicism, all flock in; and when they flock in, their natural incidentals, the breaking down of standards by which men have lived enter in, and we have the turmoil and confusion and degradation that characterize this world today.

The ideal of the perfect life is no chimerical mirage because Jesus came and exemplified the perfect life. Through observance of the principles by which his life was ordered, man, too, may grow to perfection. There is no higher call to duty today than that the Church should teach faith in him and preserve it in the hearts of men. Without arrogance or boasting, but in toleration and humility it must be true to its trust by teaching what Jesus taught: that there is one faith, one Lord and one baptism and that Jesus is the Christ.

May God give us the power for the need, I pray in his name. Amen.

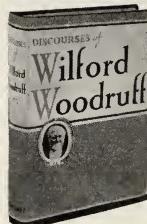
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## HENRY D. MOYLE

(Continued from page 721)

faith. Generally, little by little, the spirit of their religion leaks out of their hearts and their affections, and by and by they begin to see fault in their brethren, faults in the doctrines of the Church, faults in the organization, and at last they leave the Kingdom of God and go to destruction. . . . The Lord has directed his people to rest one-seventh part of the time, and we take the first day of the week, and call it our Sabbath. This is according to the order of the Christians. We should observe this for our own temporal good and spiritual welfare. When we see a farmer in a hurry, that he has to attend to his harvest, and to haying, fence-making, or to gathering his cattle on the Sabbath day, as far as I am concerned, I count him weak in the faith. He has lost the spirit of his religion, more or less. Six days are enough for us to work, and if we wish to play, play within the six days; if we wish to go on excursions, take one of those six days, but on the seventh day, come to the place of worship, attend to the Sacrament, confess your faults one to another and to our God, and pay attention to the ordinances of the house of God. (*Discourses of Brigham Young*, p. 165.)

And there is one other matter on this subject that I would like to read while I am on the subject generally, and that is in the Doctrine and Covenants we are promised that by keeping the Sabbath day holy the fulness of the earth shall be ours, and so I repeat again, that there is a pretty simple formula if we have faith in the work of the Lord. If the fulness of the earth is ours, we'll never have any trouble meeting our welfare budget; we'll never have any trouble taking care of those people who need assistance at our hands. The trouble with us is that we lack the courage to rely implicitly upon the work of God and to do as he has advised us to do.

We're much richer in this Church today than we give ourselves credit for being. There isn't a people upon the earth today who are as rich as we are. Just think of the blessings that

are ours, and in what rich abundance we enjoy them. We have faith; we have truth; we have virtue; we have charity; we have humility; we have thrift, industry, ambition, enthusiasm; and, as a result of all of these virtues, my brethren and sisters, we have the necessities of life in the midst of the people in this Church in rich abundance. Now, if we are rich, and I am sure we are, then we should take to heart the words of the Prophet Joseph Smith, revealed to him by our Heavenly Father because he was not speaking as man to man, but he spoke when he uttered these words as the mouthpiece of our Heavenly Father. He said:

Wo unto you rich men, that will not give your substance to the poor, for your riches will canker your souls; and this shall be your lamentation in the day of visitation, and of judgment, and of indignation: The harvest is past, the summer is ended, and my soul is not saved!

Wo unto you poor men, whose hearts are not broken, whose spirits are not contrite, and whose bellies are not satisfied, and whose bellies are not stayed from laying upon other men's goods, whose eyes are full of greediness, and who will not labor with your own hands!

But blessed are the pure in heart, whose hearts are broken, and whose spirits are contrite, for they shall see the kingdom of God coming in power and great glory unto their deliverance; for the fatness of the earth shall be theirs. (D. & C. 56:16-18.)

Here is another promise of all that we need to accomplish all of God's purposes here upon the earth, temporally as well as spiritually:

For behold, the Lord shall come, and his recompence shall be with him, and he shall reward every man, and the poor shall rejoice; . . . (*Ibid.*, 19.)

We have the spirit of contribution, and I am sure that spirit of contribution goes hand in hand, my brethren and sisters, with the spirit of missionary work which we are doing in this Church. Think of it, four thousand missionaries in the field preaching the

gospel! I say that this spirit of contribution is with us because what are we doing in our missionary work? We are contributing the knowledge to those to whom we send our missionaries, that we have the gospel of Jesus Christ. It's a spirit of sacrifice; it's a spirit of service; and along with the teachings of the spiritual doctrines that we have been given in this day and age through our prophets go the temporal needs and salvation of our people. And that is what our great welfare program does.

You know there is one other thing that our program does that is certainly praiseworthy. The Apostle Paul when he was speaking to the Ephesians said:

Children, obey your parents in the Lord: for this is right, Honour thy father and mother; (which is the first commandment with promise:)

That it may be well with thee, and thou mayest live long on the earth. And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord. . . . Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. (Ephesians 6:1-3; 11.)

This great welfare program of ours is calculated to bring father and son, and son and father into that close relationship and communion that Paul would have had exist in the Church in his day. And it is just as essential to us today that we should do it. I want to say that tied in with that great principle is the great eternal principle of free agency that all of us prize so highly. We had to have our free agency in the councils in heaven, and through the use of that free agency we chose to come here to work out our temporal salvation and through our obedience to the laws and commandments of God to become literally his sons and his daughters.

Are we going to lose that free agency today while we are here in this mortal existence earning that eternal salvation for which we were placed here upon this earth? Are we going to sacrifice our chances to retain our own free agency for anything that the world has to offer us? All we have to do is just to examine any movement that may be brought into our midst whether it be social or political or whatnot, and if it has the earmarks of an attempt to deprive us in the slightest respect of our free agency, we should avoid it as we would avoid immorality or anything else that is vicious. I am sure that free agency is as necessary for our eternal salvation as is our virtue. And just as we guard our virtue with our lives, so should we guard our free agency.

It has been my experience, my brethren and sisters, to the extent that I have had experience in this mortal sphere, that wherever I permit anyone to perform any of the functions which the Lord expected I should perform for myself, that to the extent I do this, I become that other man's slave. And I



The General Authorities of the Church on the rostrum of the historic Tabernacle during general conference with the Singing Mothers in the background.

tell you if we were ever to get in this Church in the position where we were relying upon some outside source for our finances, for our sustenance, just so sure would that outside force undertake to dictate to us what we should do. Why, those of us who can read only need to read what has passed in history! Whenever there has been any influence or any powers which have undertaken to control the welfare of mankind to the extent that they have contributed to their support, they dominated them in their lives. There isn't a social order on earth today but what if we were to follow it long enough and far enough would rob us of our free agency, and I tell you I am grateful to my Heavenly Father today for the knowledge and the conviction that I have within me that there is only one source in this Church from which you and I as faithful Latter-day Saints should receive any assistance in time of need, and that's the way the Lord has revealed.

Let us look carefully into every movement on the face of the earth today that undertakes to bind the hands of men; that undertakes to deprive them of their own free agency in life and prevents them from deciding every moment of their life whether they'll go to the right or to the left.

This great welfare program of ours is something that we should love and we should cherish, because bound up with that is a principle which will establish ourselves upon the face of this earth so that we will be free men and free women as long as we follow the dictates of our conscience and the counsel and advice that comes from our Heavenly Father through his servants. And I hope and pray, my brethren and sisters, that we will not let the eleven and a half years go again without taking more seriously the counsel and advice that comes constantly from our leaders to put our houses in order and let our sons and daughters take care of their mothers and fathers. Let us bring into the families of which Brother Benson so beautifully spoke this morning, that love and affection and that devotion which will not permit outside interests to come in and perform any of the family functions, whether they be temporal or spiritual. And there isn't a son or daughter in Israel who will not be blessed with the abundance of which we have spoken here this afternoon if he will but contribute of that which the Lord has given him to the maintenance of less fortunate members of his family. And I promise you that there wouldn't be a family in this Church, if we would live up to this principle, but what in and of itself without assistance from any outside source, would be self-sustaining.

May the Lord help us to become such, I pray, in Jesus' name. Amen.

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## THOMAS E. MCKAY

(Concluded from page 725)

what we are looking for. If we look for dirt and the sordid things, we can find them; or if we look for mistakes in others we can find them also. If we look for the good and the beautiful, the good and the beautiful will return to us. There is no place for hate in the heart of a Latter-day Saint, or of any other true Christian.

... Love your enemies, bless those that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you. (Matt. 5:44)

That is the doctrine of the Savior. Hate incapacitates anyone from doing one's best, no matter whether it is hate for a person or for a people.

Whom the gods destroy, they first make mad. (Euripides.)

Hate, envy, jealousy, ingratitude, intolerance are all weapons used by Satan to thwart the purposes of God.

ONE of the main weapons, I think, not mentioned very often, one that creeps upon us very quietly, is the love of money. The love of money, we are told, is at the root of all evil. You may not agree with me, some of you, in what I am going to say now, but I believe that one of the main reasons why it is so difficult for some of our members to pay tithing is because Satan does not want us to pay tithing.

## MARION G. ROMNEY

(Continued from page 724)

any organized division of the Church without the consent of those over whom he is to preside. That is a power which God has vested in the membership of this Church. Sometimes I think when we raise our hands to sustain the General Authorities, we are not actively alive to that great principle. No one of us, I feel, has a right to raise our hand to sustain any man or woman in a position in the Church if we know that that man or woman is unworthy of the position for which he or she is named.

But the Church membership, however, does not have the power to nominate men and women for office in the Church. That is a distinguishing feature between the civil government, its functioning, and the government of the Church. The authority and the power to propose men and women for office in the Church resides in the presiding authority. The power of approval resides in the membership of the Church.

God, our Eternal Father, appointed the Prophet Joseph Smith to be his prophet, and he was accountable to God, our Eternal Father, and the Lord Jesus Christ, and not to men. But even so, the membership of the Church could have rejected the Prophet Joseph Smith as the President of the Church.

He puts all kinds of excuses in our way, because he knows that a person or a people who will pay tithing will never worship gold instead of God. We are so bent, I was going to say hell-bent, on getting rich, making money, that we miss some of the sweetest things in life, brethren and sisters. We never have time to look up at the beautiful blue sky or enjoy our wonderful sunsets or see the beautiful flowers and the bluebird hopping from post to post or hear the song of the meadowlark as we speed along the highways. We have no time to go into these colorful canyons with our families and occasionally take a fishing trip, something unpardonable. No, we are too busy for these things. Yes, the love of money, the use of tobacco, liquor—Brother Merrill referred to in his splendid address yesterday—are weapons of Satan that he is using to thwart the purposes of God.

President Smith has advised us, and I like the way he puts it, to keep away from the devil's territory. This is rather a large order, at least according to Mark Twain who said:

I want to see the devil, just to set my eyes on that person who for untold centuries has been the spiritual head of four-fifths of the human race and the political head of all of it.

That statement may be a little exaggerated, but this part I do agree with, "he must surely have executive ability of the highest order." I think we would do well to follow President Smith's ad-

vice to keep away from his territory; and "enter ye in at the strait gate." (Matthew 7:13.) Overcome evil with good, resist the devil, and he will flee from you.

Our Father in heaven, brothers and sisters, is our Father. He loves us and because he loves us he has given us the gospel, every principle and commandment of which is for our happiness in this life. Honoring parents, keeping the Sabbath day holy, refraining from taking the name of the Lord in vain, attendance at our sacrament and priesthood meetings, remaining honest, true, chaste, benevolent, virtuous, keeping the Word of Wisdom, paying tithing and our fast offerings—all these are given to us that we might have joy in this life.

When I mention fast offerings, my heart goes out to our brothers and sisters in Europe and to the starving millions in the war-torn countries. I wish we could do more to establish fast offerings in the world. I hope I am not speaking out of line, but I would like to see this great gathering endorse a resolution to the United Nations recommending as a means of helping the starving millions in the war-torn countries the adoption of the fast offering plan of the Church.

May we have a greater desire, greater faith, greater will power to live in accordance with the great gospel plan of life and salvation, as revealed in our day by the Prophet Joseph Smith, I pray in the name of Jesus Christ. Amen.

Had they done so, he could not have presided over them. They would, of course, have been apostate had they rejected him, because he never lost the approval of the Lord.

When a member of the Council of the Twelve is to be appointed, as I understand it, the power of nomination resides in the President of the Church of Jesus Christ of Latter-day Saints. The people have the right to sustain. That is the way it is, all down through the Church. When a stake is to be organized, the Presidency of this Church sends members of the General Authorities to select and propose to the people the man that is to be sustained, and the people can receive him or reject him by their own vote. That takes politics out of our Church. You never hear of a prospective stake president promising the people that if they will sustain him, he will make a certain man the bishop of a certain ward and another man the bishop of another ward, and this woman the president of Relief Society, and that one the president of the Mutual, and so forth.

The Lord has set up a perfectly safe procedure in placing the power of nomination in the presiding officers, because back of the government of the Church in the earth is the Lord Jesus Christ himself. I believe that when the Presidency of this Church nominates a person for an office, it is not a personal nomination. I have that confidence in the Presidency and that testimony of

the divinity of this Church. I believe that the Lord Jesus Christ reveals to them through the spirit of the Holy Ghost the men they should name to office, and I believe that same spirit will inspire and direct the presidents of stakes and the bishops of wards and the heads of other organizations in this Church, if they will live for such inspiration, so that when they name people for office they will name them under the inspiration of the Holy Spirit.

In addition to the inspiration of the Lord which every person is entitled to, according to his calling, we have revealed and written down in the Doctrine and Covenants and the other Church works, eternal principles of truth to guide us through the world. I think we ought to remember that we have these principles, for this is a day when the doctrine of opportunism is abroad in the world, and when men and women generally act on the principle of expediency. So acting, they move further and further into confusion. In the Church, on the other hand, so long as we follow the principles of the gospel and the proper Church organization procedure, we move into peace, prosperity, and happiness.

I feel that we ought to study these eternal principles. I know that the Lord said we should study all things. We should become learned in the things of this world, study about nations, histories, sciences, and all other

## MARION G. ROMNEY

things; but the eternal principles of truth by which we are to guide our lives, we are not to learn by the study of things taught by men without the inspiration of the Holy Spirit. Remember what the Lord said to the missionaries when he sent them out. He said he did not send them out to be taught; he sent them out to teach the children of men the things which he had put into their hands by the power of his spirit. They were to learn of those things from on high.

Now, I think sometimes we get away from these eternal principles of truth. The other day I was in a conference where a man presented in a priesthood meeting the doctrine that the evils of adultery were to be measured by their effect upon the whole group, and that the individual adulterer should not bear the burden of his own act. Some time before that, I heard the doctrine presented that one who lives the Word of Wisdom should not look for an individual blessing according to the promise the Lord gave that "all saints who remember to keep and to do these sayings . . . shall receive health in their navel" and so forth, but that the probability that the individual would receive such blessings would be increased because of his membership in a group whose standards were higher. Now, I believe that every man will be judged on his own record, and that the adulterer will have to bear personally the judgment for his act, and he will be rewarded according to his act, and I believe as the Lord promised in the first verse of the 93rd section of the Doctrine and Covenants, "that every soul who forsaketh his sins and cometh unto me [God], and calleth on my name, and obeyeth my voice, and keepeth my commandments, shall see my face and know that I am."

I would like to find, when I read the lessons that are to be presented in the classes of the organizations of this Church, an assurance that what is in them was written against the background of the knowledge and understanding of the eternal principles of the gospel, unaffected by the learning and philosophies of men. I think we cannot explain the teachings of Jesus, as they are recorded in the New Testament, in the absence of the light of what the Redeemer himself has said about those teachings in the modern revelations, and I think we need to hold close to these eternal principles. We must learn what they are. If we would spend just a portion of the time we spend reading uninspired writings of men in studying the gospel of Jesus Christ as it is written in the revelations, we would not be deceived as we sometimes are.

God bless us that we may understand who we are and that we have in the gospel eternal principles of truth. May he give us courage and strength to live by them, I humbly pray in the name of Jesus Christ. Amen.

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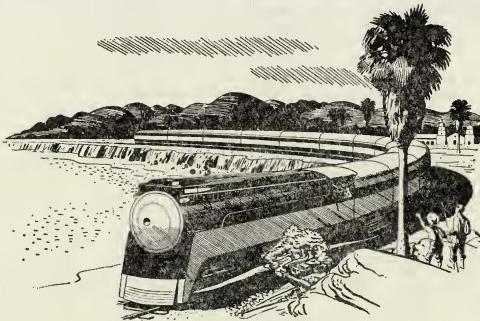
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## LEVI EDGAR YOUNG

(Concluded from page 728)

laws, laws that are the expressions of right principles, such as discipline of the intellect, the shame of committing a wrong, respect for those in authority, consideration for the poor and needy; veneration for the good; sympathy for the weak; this is true self-discipline. Then one knows what liberty means. Obedience to the laws that express right principles is what makes it a religious duty. It leads to faith in the commandments of God.

For forty years, Moses had not been alone. The care and burden of all the people, the weight of their woes and guilt and death had been upon him continually. He felt at times that the Lord had forsaken him and he had prayed that he might be slain, that God might not see his wretchedness. And then when the march to the Promised Land was over, he heard the voice of the Lord:

Get thee up into this mountain. . . . (Deut. 32:49.)

In his old age the long journey was about to end, and he should see the land that had been his dream. Moses died. But he had come to know the

perfect law of liberty through obedience.

Every generation writes its own history. It is not that the past alters, but that we change, and our changed present opens new perspectives, and raises new questions. The gospel as revealed to the servants of God will always remain the same and constant. You seventies who are the missionaries of the Church, are called to go forth to teach the world as your forebears were called years ago. The gospel has a worldwide mission. Like Paul, the Church cannot do other than exclaim:

. . . woe is unto me, if I preach not the gospel! (I Cor. 9:16.)

I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise. (Romans 1:14.)

You are to give freely that which you have freely received. You have fine ideals; you have trained yourselves to think and act as your Redeemer would have you think and act. Remember you are members of a quorum of the priesthood of God, and your organization is a pure democracy. For this reason alone, you understand the meaning of good government.

## MARK E. PETERSEN

(Concluded from page 719)

SELFISHNESS on the part of certain groups has led to internal dissensions, rabble rousing, and class hatreds, breeding a kind of disunity which is dangerous in the extreme. This type of thing has more than political or economic implications. It presents a serious moral issue—a problem of right and wrong. It has to do with the fundamental character of each person involved, with his honesty, his desire to be fair in his dealings. Are we in America willing to do unto others as we would be done by? Does the Golden Rule mean anything to us when we apply it to our employment, or to our association with others in groups or organizations? The Golden Rule engenders strength; its violation breeds strife and weakness.

That we should work for what we get is a divine principle. When the Lord placed Adam, the first man in the earth, he commanded him to work for his living, to earn his bread by the sweat of his brow. On Mount Sinai the Lord commanded men to labor. Philosophies which tend to cheapen the doctrine that men should work for their sustenance detract from the stability of the nation. They also have a moral effect upon the individual, robbing him of his self-respect, and undermining his character.

Political freedom means little; in fact it cannot permanently endure, without the strength of morality and integrity. It was George Washington who said that morality is a necessary spring of popular government. Yet, as Washington also reminds us, national moral-

ity cannot prevail in the exclusion of the principles of religion.

To be strong, America must possess those fundamental virtues, but to acquire and hold them, she must turn to their source—religion.

IN this hour of danger, can we afford to overlook our greatest Benefactor, who is truly the Author of freedom as well as of religious faith? Can we forget that freedom is one of the fruits of religion, and that if we give up our faith we must expect also to lose the fruits of faith? Let us remember too, that faith in God is inseparably connected with sincere repentance from sin, and that as a people, to enjoy the fruits of faith—including continued freedom—we must live in keeping with the principles of revealed religion.

With our political strength so dependent upon our moral power, and that in turn resting upon our religious devotion, will we exercise sufficient faith to abandon those practices which are destructive of good character, and which tend to weaken us as a nation?

To receive blessings from God, we must be sincere in our devotion, and consistent in our faithfulness. We must choose whom we will follow, keeping in mind that we cannot serve two masters at the same time and be loyal to both. There is no place for hypocrisy before the Lord.

In this hour of peril, with devotion and sincere purpose, we as a people must turn to God, learn of his ways, and walk in his paths. Then shall we know that obedience to revealed religion can make us strong.

A truly religious person will not dissipate his strength in sin.

When Jesus called the Twelve and the Seventy to go forth to preach the gospel, he had the disciples assemble on the shores of the Lake of Galilee, and listen to his "Sermon on the Mount," which was the Master's ordination sermon. Think of what was expected of the disciples of Jesus, for the same ideals are expected of us. Standing as missionaries today, can we not in our imagination hear the Master?

Missionaries go forth with the deep knowledge of the precepts of God, and it is by following the precepts that belief in God is shown. If we believe in him, we shall keep his commandments; and the great commandment is that we shall love one another. How simple are all the doctrines, simple because all great truths are simple. It was the Prophet Isaiah who wrote:

Wash you, make you clean; put away the evil of your doings from before mine eyes: cease to do evil; Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. (Isaiah 1:16, 17.)

The precepts of the Sermon on the Mount with the words of Isaiah that we should cease to do evil and learn to do well, not to our brethren and fellow-citizens only, but to all mankind will ever be a guide to our lives.

But moved by the Holy Spirit in a life of righteousness, he will know the strength of being clean.

He will know the strength of being honest.

He will know the strength of sober thought and action.

He will discover the great strength to be derived through honest, sincere prayer. He will grow in power through observance of the Sabbath day. He will find strength in reverence for the name of the Lord.

He will become acquainted with the moving power of faith—even that faith which can move mountains, or soften the hearts of men, and bring about peace and common understanding.

He will know the strength of being kind as he learns to love his neighbor as himself.

He will know the strength to be derived through work and will learn the divine truth that the idler shall not eat the bread of the laborer.

He will gain strength of character by giving value for value in every transaction, an honest day's work for an honest day's pay in his daily occupation; full weight and undisguised quality at the trading counter, and will do unto others as he would have others do unto him.

He will be strengthened by the assurance that God is a reality—that he loves, and that he protects and prospers those who worship him sincerely.

America needs both strength and a continuation of liberty, and she may have them if she will but serve the Lord. If, as a nation, we so live, every American may feel secure in spite of

MARK E. PETERSEN

world chaos, and may say with confidence in the words of David,

The Lord is my light and my salvation;  
whom shall I fear? the Lord is the strength  
of my life; of whom shall I be afraid?  
(Psalm 27:1.)

ANTOINE R. IVINS

(Concluded from page 729)

(Continued from page 7)  
our pioneer ancestors, we will live our obligations as they did. We will be honest; we will be true; and we will be devoted; we will be generous with what comes into our hands, realizing that anything that we may attain is through the grace and mercy of God. We will be humble, and we will realize that in our hearts there is no place for pride. The proud man, in my estimation, is always looking in the wrong direction. He is looking, perhaps, behind him at unfortunate people, but if he looked before him at his ideals, or at people equally blessed or better, he would find that he is so far behind what he might do that he ought to be humble.

AND if we will follow our grandfathers we will be prayerful. That is a thing I think that we ought to bear in mind these days, for in our investigations we find that the percentage of our priesthood bearers who are willing to claim that they have regular family prayers in their households is altogether too small. If we could stimulate that thought as we come among you, as your servants, and bring you just a bit closer to God we would feel that our ministry was a success.

Now, like our brother [Thorpe B. Isaacson] who just preceded me, I want to express to you that I have faith also in the young people of today. I have said it to you before, and I have no reason for changing it. I interview many of your sons and daughters before they go into the mission field. I feel their pulse and their spirit and their hearts, and I testify to you that it is a gratifying thing indeed to become acquainted with them before they go into the mission field and then follow through afterwards and find them out there, far from home, in the adverse conditions under which their work must be carried on, still faithful and growing in power and influence under the Spirit of God. I have faith in them, and I believe if we put our trust in them, and if we teach them properly that they will realize the standards of our grandfathers, the ideals and ambitions that they had in coming to this far-off land, they will measure up to the expectancy that we have of them.

May God grant that we may realize these things and that every man and woman shall go from this conference with a determination in his heart that he will magnify his calling and his opportunities that he may be worthy of the heritage that has come to him from those pioneers, I pray, in Jesus' name. Amen.

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## RICHARD L. EVANS

(Concluded from page 730)

There are many other sources of untapped leadership and service in this Church. And I plead with all of you, my brethren, who are in positions of responsibility and leadership, in the wards and stakes and the missions, to put your arms around these brethren and sisters who are nominally members but who are not in activity and bring them into service in this Church for their own sakes and for the good of the work. You will bring great blessing to their lives as well as great blessing to the Church if you do so.

Even if it takes longer sometimes to convince a man that he ought to labor in an assignment than it would take to do the assignment yourselves, it will ultimately bear richer fruit if you persuade someone who is relatively inactive to render some service. It is better to have three men do one job each than to have one man do three jobs. The secret of the strength of this Church (in addition to what we know to be its foundational strength, the power and authority and priesthood of God our Father), is the activity of the men and women who give their lives and their means and their devotion and their faith and works.

REFERRING again to the pageant that was presented, I recall that one of the reasons given why some did not continue in activity was that they had been offended. This is a common cause of complaint, sometimes real and sometimes imagined, sometimes merely a statement of convenience. But whatever it is, I plead with you also, you who are in positions of leadership and

who are dealing with other men, to avoid, if you can, giving cause for offense.

And I say to you who feel that you have been offended, this isn't sufficient reason for withdrawing yourself from activity in the Church and kingdom of God.

I know of no perfect men; I know of no man in whom others could not find fault if they were looking for it. But the imperfections of men don't change facts. It doesn't matter who makes a mistake, the gospel of the Lord Jesus Christ is still true. And any man who withdraws himself from activity because he has been offended or because he thinks he has (or because he is afraid he is going to be) is depriving himself of blessings which have nothing to do whatever with the acts and the imperfections of the men by whom he may think he has been offended.

And I say again, may we earnestly avoid giving offense. I have pleaded in a number of the stakes where I have been, and I plead with you here, that we be as considerate of the feelings of men when we release them from office as we are when we appoint them to office. We wait upon them, and we are solicitous and long-suffering when we are seeking someone to take a position. And then, I am afraid, some of us have sometimes been guilty of dropping men unceremoniously from office when it seemed that for some reason a change would be indicated for the good of the work or for the good of the man, or to give someone else opportunity.

I plead with you to be as considerate of your brethren when you are releasing them as you are when you are persuading them to accept an office, or an obligation. This is but one means of avoiding giving offense, which has been

the real or alleged cause of many of our brethren and sisters withdrawing themselves from activity in the Church.

I see that the time is passing very rapidly. It often does so when one is speaking. I am not always so sure it does when one is listening. But I would like to close with just one other thought suggested by a proverb recently recalled by Carl Sandberg: "This old anvil laughs at many broken hammers."

We do live in a day of much confusion, of much purpose and counter-purpose, and of many theories that beat upon the anvil, of many schemes and organizations and all manner of confused ideas among men, in addition to the fears and forebodings which are so much a part of the daily lives of so many of the people of this world in this day. And it is comforting to know where the old anvil is, and that it is equal to all of the hammers that pound at it, and all of the blows that would break it.

I have no fear for the future of this Church; I have no fear for the future of anyone in this Church who lives as well as he knows how to live. And I pray my Father in heaven, with you, that he will help all of us not merely to be inheritors of the truth, nor possessors of it, but also to use it, to live it, to proclaim it, and to be worthy of the confidence of our children, to be worthy of the confidence of those who look to us for leadership, to be worthy of the blessings of our Father in heaven.

I testify to you of the conviction of my soul as to the truthfulness of those things which are proclaimed here, and have been, and which this Church represents, and I do it in the name of the Lord Jesus Christ. Amen.

AT a special conference held at Hiram, Ohio, Oliver Cowdery was appointed to go to Independence, Jackson County, Missouri, with the revelations which the Prophet Joseph had received to that time and get them printed. The revelation known as the Preface of the Doctrine and Covenants (section 1) was received this same day, November 1, 1831.

Some of the brethren having criticized the language used in some of the revelations given through the Prophet Joseph Smith were invited, in November 1831, to write a revelation like unto the least of those that the Prophet had received, on certain conditions. (See D. & C. 67.) William E. M'Lellin, as the "wisest man in his own estimation" failed in his attempt to write a revelation. (See D. H. C., vol. 1, p. 226.)

Section 68, relating to the nature and authority of the Aaronic Priesthood, the duties of parents towards their children, and other things, was received in November 1831.

The Saints in Missouri were enduring much persecution during November 1833, but were cheered by a

## November IN CHURCH HISTORY

meteoric shower (falling stars) on November 13.

November 1838 found the Saints faced with mob violence on the part of their Gentile neighbors in Missouri.

Baptisms for the dead were begun in

### "Cortez the Conqueror"

THOSE who read Elizabeth Cannon Porter's book *Cortez the Conqueror* or as the reading course book of the Special Interest groups of the Mutual last year, realize that the book was selected because it definitely tied in, and was auxiliary to the M.I.A. reading course book, *Third Nephi*. We call your attention to *Cortez the Conqueror* again because good books, like good friends, know no season.

the Nauvoo Temple November 21, 1841.

The attic story of the Nauvoo Temple was dedicated November 30, 1845.

The main body of the Mormon Battalion reached the summit of the Rocky Mountains November 28, 1846.

THE high council at Kanesville, Iowa, voted to receive Oliver Cowdery back into the Church by baptism, according to his own request, in November 1848. Soon afterwards he was baptized.

The following year he made preparations to go on a mission to England, which mission was never filled. He died March 3, 1850, in Missouri, where he was visiting relatives.

Colonel Albert Sidney Johnston joined his command on Ham's Fork, [Wyoming], November 4, 1857. Johnston's Army went into winter quarters at Camp Scott, 115 miles east of Great Salt Lake City, November 16, 1857.

Carpenters began work on the gallery in the Salt Lake Tabernacle November 8, 1869.

The site for the St. George Temple was dedicated November 9, 1871.

## OSCAR A. KIRKHAM

(Concluded from page 731)

4. I came to America, a poor Russian-Jewish boy. I have received so much. I want to tell my friends here in Europe the truth about America. That's one reason why I came.

Toward the end of the jamboree I asked one of our "successful leaders," "And why are you here?" He answered:

5. Oscar, I've seen scouting change the lives of boys for good. I have been inspired by it. I'm here to get more inspiration and help. We have some real problems in our country. On my way to the ship in America I saw from the train window the sign, "We Do Not Serve Colored Trade." I've broken bread with colored boys and men here from different countries. They are fine fellows. I have been deeply impressed.

In Belgium I saw a group of American-Jewish boys standing at a grave with bowed heads while the rabbi said a prayer. It made me feel humble, yet proud. I must work more, have greater faith in men and boys.

6. The world is spiritually ill. Religion is ill. The world is breaking down. Scouting has an answer, I believe, and I want to find out how it is influencing the boys of other countries.

7. I brought my boy with me. I am a G.I. I flew many times over Europe. I helped to wreck the world. I told my son on shipboard he must help to build it back again. We are talking it over. My son is very hopeful.

8. I am a minister and a scoutmaster of thirty-two of these Scouts. I want to know whether scouting helps build a Christian life. The sincere love of our American boys for the boys of other nations and their personal devotions greatly impress me.

Finally one of my intimate friends said:

9. When I received the last letter from my boy, he was fighting from the ruins of a French home. "It is hell here, Dad," he wrote. "The next few hours may decide everything!" I am going to see his grave. I want to be as near as possible to him again. I want him to know I am working for the ideals for which he gave his life.

Brethren and sisters, scouting is not a cure-all, but it is as its great founder said: "We want to make boys healthy, happy, and helpful." The gospel of Jesus Christ, the plan of God unto salvation is the answer. May we humbly live it; may we help youth to its great future.

The world will adjust itself when the Lord's plans are duly unfolded. God help us and bless us, I humbly pray in the name of Jesus Christ. Amen.

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I would as soon be here as anywhere, and anywhere as here—wherever the Lord may require me.

—Brigham Young

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### MILTON R. HUNTER

(Continued from page 732)

in tobacco, I would like to tell a story that took place in my own family when I was just leaving my teens. I had a sister who was at that time thirty-seven years old. She was the mother of seven children. On this occasion her children had the whooping cough. She went one day with her husband down to the farm, about six or seven miles below town. Upon arriving there her husband found that he had to drive a cow home; and so he brought my sister up to a little store about four miles below town, left her there, and went back on his horse to the farm. When my sister went into the store, the lady back of the counter asked her how her children were getting along with the whooping cough. She replied, "Not very well." Then the lady picked up from the counter a bottle which was about half full of a black substance. The label on the bottle read, "Whooping Cough Medicine." The clerk said to my sister, "This is the best whooping cough medicine that I have ever seen. I don't have any in the store right now, but I can order some for you if you wish me to." Then she laid the bottle down and went to the telephone to call my sister's son for the purpose of having him come down to her store to drive the car and take his mother home.

My sister picked up the bottle, pulled out the cork, smelled the contents of the bottle and then took a taste. She said, "My this is nasty." Then she instantly fell over dead. The doctor was rushed to the scene. Upon examining the contents of the bottle, he declared it to be straight nicotine. He said that nicotine was one of the most deadly poisons that people could take and that the one swallow that my sister had taken had gone directly to her brain and had suddenly killed her.

Young people, that is the deadly poison that we take into our bodies when we smoke or chew tobacco.

Tobacco not only kills the body, but it kills the spirit—it kills spirituality. It is incompatible for a man holding the Holy Priesthood of God to use tobacco and to study the Bible or to use tobacco and to keep up his Church activities. Usually when he picks up the habit of tobacco he lays down the Holy Scriptures, he decreases his Church activities, and he becomes to a certain extent spiritually dead, which is the worst death that we can die.

God has given us the commandment that we should not kill. Youth of the Church, when we take poisons into our bodies knowingly we are to a certain extent breaking this great law.

ANOTHER shadow of true happiness which I would like to mention today is more damaging in its effects than is the habit of tobacco. It is the habit of drinking liquor. Elder Joseph F. Merrill has already graphically described the bad effects of alcohol and so I will be very brief on this subject.

It is my honest opinion that the devil has never discovered or invented a tool outside of liquor which is more destructive to the human soul. He has no other tool which can bring human beings down into misery, poverty, and degradation, which can cause corruption, and which can cause people to commit all other kinds of sins more than by having them use liquor. People when they get drunk are not in their right minds. In other words, they are crazy. While under the influence of liquor, the moral controls of men and women are relaxed, and they commit many sins that they would not otherwise do, such as adultery and murder. I know, youth of the Church, that the devil puts it into the hearts of wicked men to give our lovely girls liquor and get them drunk in order that they might rob them of their virtue.

In referring to alcohol, Robert G. Ingols said:

It murders the soul; it is the sum of all villainy, the father of all crime, the mother of all abominations, the devil's best friend, and God's worst enemy. (Editorial, Church Section, *Deseret News*, September 27, 1947.)

Today I call upon all the youth of the Church to make a resolution that you will never take a smoke. If you already have taken one, that you will never take another one. That you will never take a drop of liquor in any form. If you have already done so, that you will repent and resolve today that as long as you live you will never take another drop of liquor. I promise you that if you will make this resolution and never break it that you will be happy throughout this life and throughout eternity, because you have kept your bodies clean.

A THIRD shadow of true happiness I would like to point out is even worse than the other two. It is sex immorality. I firmly believe that there is no sin that human beings commit that causes a loss of happiness, that causes the people to be degraded more completely, that breaks up homes more thoroughly, that ruins love more permanently, that drives out the Spirit of God and causes apostasy from the true Church more definitely than does the sin of sex immorality.

All the way through history the prophets of God have taught the value of virtue. In fact, you and I can still hear the voice of God crying down from Mt. Sinai to Moses,

Thou shalt not commit adultery. (Exodus 20:14.)

Alma, the great Nephite prophet, told his son, Corianton, who had had an illicit association with the harlot Isabel, the following:

Know ye not, my son, that these things are an abomination in the sight of the Lord: yea, most abominable above all sins save it be the shedding of innocent blood or denying the Holy Ghost? (Alma 39:5.)

The prophets in the Church of Jesus Christ of Latter-day Saints, the Presi-

## MILTON R. HUNTER

downs of the Church from the beginning down to the present time, have declared that our virtue is as valuable to us as is our life, and we should guard our virtue with our life.

More than a hundred years ago the Lord revealed the following to the Prophet Joseph Smith:

And verily I say unto you, as I have said before, he that looketh on a woman to lust after her, or if any shall commit adultery in their hearts, they shall not have the Spirit, but shall deny the faith and shall fear.

Wherefore, I, the Lord, have said that the fearful, and the unbelieving, and all liars, and whosoever loveth and maketh a lie, and the whoremonger, and the sorcerer, shall have their part in that lake which burneth with fire and brimstone, which is the second death.

Verily I say, that they shall not have part in the first resurrection....

But unto him that keepeth my commandments I will give the mysteries of my kingdom, and the same shall be in him a well of living water, springing up unto everlasting life. (D. & C. 63:16-18, 23.)

Youth of the Church, again I call upon you to make a resolution that you will keep your bodies clean and pure in every respect. Obey all the words that proceedeth forth from the mouth of God, living all the principles of the gospel to the best of your ability in order that you might be happy. Do these things in order that you might have that joy which God wishes you to have. Remember at all times that your bodies are temples of God, as Paul, the ancient apostle, has said:

Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?

If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are. (I Corinthians 3:16, 17.)

If we will do all these things as members of the Church of Jesus Christ of Latter-day Saints, most of the youth of the Church in due time will have the privilege of going into the house of the Lord with the one of his or her choice and there be married not only for life but also for all eternity, and the children which are born under that covenant shall be theirs forever. These blessings, however, are predicated on a continuance of righteous living.

When the great judgment day comes, and when all men and women who have been true and faithful in all things stand before the judgment seat of God the Eternal Father and Jesus the Christ to give an account of their actions, words, and thoughts, while in mortality, it shall be said unto them,

Well done my beloved servants, enter ye into your exaltation. Receive your life eternal.

And at that day this great scripture which was given to the Prophet Joseph Smith shall be fulfilled:

(Concluded on page 780)

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## MILTON R. HUNTER

(Concluded from page 779)

... and they shall pass by the angels, and the gods, which are set there, to their exaltation and glory in all things, as hath been sealed upon their heads, which glory shall be a fulness and a continuation of the seeds forever and ever. [And the Prophet Joseph Smith said that promise meant to have the power to beget spirit children.]

Then shall they be gods, because they have no end; therefore shall they be from everlasting to everlasting, because they continue; then shall they be above all, because all things are subject unto them, Then shall they be gods, because they have all power, and the angels are subject unto them.

Verily, verily, I say unto you, except ye abide my law ye cannot attain to this glory.

## BRUCE R. McCONKIE

(Concluded from page 733)

I say to all Israel at this day, I say to the whole world, that the God of Israel, who organized this Church and kingdom, never ordained any President or Presidency to lead it astray. Hear it, ye Israel, no man who has ever breathed the breath of life can hold these keys of the kingdom of God and lead the people astray. (*The Discourses of Wilford Woodruff*, pp. 73, 74.)

To my way of thinking there has never been a day from the time that Joseph Smith organized this Church up to the present moment when it has not been led by revelation, led by inspiration, when the living oracles have not given the people the counsel and the instruction and the commandments that the Lord wanted the people to have. He told his early elders that whatever they spoke when moved upon by the Holy Ghost was scripture, that it was the mind of the Lord, the will of the Lord, the word of the Lord, the voice of the Lord, and the power of God unto salvation. There will never be a time when the canon of scripture will be full. Just as long as there are elders in this kingdom to bear inspired witness of Christ, there will be more scripture. There has been more scripture given from this pulpit during the course of this conference, and it is as much the mind and will of the Lord as any recorded in the standard works. When the Church establishes, as it did a little over eleven years ago, a welfare plan, a plan announced by the First Presidency of the Church, then, knowing what we know, we are entitled to accept it as a revelation, to receive it as the mind and will of the Lord to the Latter-day Saints.

There is nothing about the Church, there is no doctrine, no procedure or no ordinance, no law or principle, that is not in complete harmony with the scriptures and with reason. We can establish that everything we have is reasonable and scriptural and that we are in whole accord with the identical Church of Christ that was set up two

For strait is the gate, and narrow the way that leadeth unto the exaltation and continuation of the lives, and few there be that find it, because ye receive me not in the world neither do ye know me. (D. & C. 132:19-22.)

This is life eternal, my brothers and sisters. This is the exaltation which the gospel of Jesus Christ promises those who love God and keep his commandments.

I humbly pray to our Father in heaven that he will bless the youth of the Church that they might live clean and pure in every way, walking righteously and undefiled before God, that they might receive this great exaltation of life eternal, in the name of Jesus Christ. Amen.

thousand years ago. But after we have done that, and after we have put our houses in order and have harmonized our lives with the doctrines that have been revealed, then we are entitled to know that this is the Lord's kingdom and to know it as a matter of faith and testimony, as a matter of feeling and revelation. Once we get that in our hearts we enter into the rest of the Lord and are not driven about by every wind of doctrine or by the cunning craftiness of men. Because our testimonies are secure, we rest from all anxiety and turmoil of spirit, and if we continue in diligence and valiance in the kingdom, we will eventually rest with our Father in heaven in the eternal worlds, "which rest is the fulness of his glory." (D. & C. 84:24.)

I think there is no occasion for any person in this Church to fear for the destiny of the kingdom. We do not need to steady the ark, but we do need to have in our hearts a fear that we may not make ourselves worthy, that we may not hew to the line of righteousness and keep the commandments of God with that degree of valiance which will give us our exaltation in the eternal worlds.

I would like to bear you my witness, as one elder in this kingdom, that I know this is the work of the Lord; that God has spoken in this day; that Joseph Smith was the prophet and instrument in his hands of giving us the laws and ordinances of salvation; and that just as surely as we will live in harmony with them, we will have glory and honor added upon our heads forever, and our calling and elections will be sure. In the name of the Lord Jesus Christ. Amen.

We want every one to have the privilege of being actively engaged in some useful occupation.

—Brigham Young  
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TWO PERSONS — ONE CHARGE

## LeGRAND RICHARDS

(Continued from page 734)

convince the dumb little creatures that they should spend two hours in church on Sunday morning.

To save time, I will relate one or two more of these comments. The next one is about the father and mother who always preface their meal with a cocktail. They have a son and a daughter in high school who went to a dinner-dance, and the father found out that the children each had a cocktail before dinner. Those two kids were so dumb that when they were called on the carpet by their dad, they couldn't understand why they shouldn't drink cocktails! "I tell you, kids are dumb."

A man who occupied a prominent position in his community, when he was out in the yard and would hit his finger with a hammer or run against a wire clothesline, would make the sky blue with his profanity, and yet when his six-year-old boy called the cat a "damned cat" because it ran across the table, the father promptly spanked him and washed his mouth out with soap, but he was never able to make that dumb kid understand that it was wrong to swear. And there was a mother who did not like certain company when she wasn't in the mood, and if someone would call and want to come over to visit her, she would immediately say she had house guests and couldn't receive them, or if they wanted to speak to her on the phone and she wasn't in the mood, she would turn to her little girl and say, "Tell them I am not home." Do you know that dumb little girl lies like Ananias. The mother has done all she can to break her of it, but the child is just a natural born liar!

Let me read another comment on parents:

'Twas a sheep not a lamb  
That strayed away in the parable Jesus  
told,  
A grown-up sheep that strayed away  
From the ninety and nine in the fold.  
And why for the sheep should we seek  
And earnestly hope and pray?  
Because there is danger when sheep go  
wrong:

They lead the lambs astray.  
Lambs will follow the sheep, you know,  
Wherever the sheep may stray.  
When sheep go wrong,  
It won't take long till the lambs are as  
wrong as they.  
And so with the sheep we earnestly plead  
For the sake of the lambs today,  
For when the sheep are lost  
What a terrible cost  
The lambs will have to pay.

—The Echo, C. C. Miller

If the fathers and mothers in Israel understood the importance of this they would take their boys and girls with them to Church. No father would ever let a boy of his grow up dishonoring the Sabbath day, working on the Sabbath day when it is work that does not absolutely have to be done. Brigham Young's statement to the Saints when they first entered this valley was that

(Continued on page 782)



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## LeGRAND RICHARDS

(Continued from page 781)

if they worked on the Sabbath day they would lose more during the week than they gained by so doing. And we can't get away from the command of the Lord when he said that we should honor the Sabbath day and keep it holy, and if you fathers think you can work on the Sabbath when you don't have to, you must not be surprised if your boys are just dumb enough to do the same thing when they grow to manhood.

On the other hand what a marvelous thing if we set out with the thought in our minds that no matter what the cost, we will say with the prophet of old:

. . . as for me and my house, we will serve the Lord. (Joshua 24:15.)

CONTRASTED to what I have just read,

I want to tell you about a convert to the Church who came into my office just a few weeks ago. She and her husband came here for the gospel's sake. They had misfortune after they arrived; through sickness and hospital bills they were brought down to where they had to move into a section which was not desirable, and I know, as you do, like the story we used to hear as boys, of the one bad apple that spoils the whole bushel, sometimes something breaks loose that is very undesirable. So this sister came in and said, "Bishop, there are some wicked young people in the locality where I am, and unless something is done about it, they are going to destroy the virtue of my daughters. And I have come here to see if something can't be done." We have heard the Saints bear testimony that they would give their lives for the testimony that is theirs, and that is marvelous, but I wonder if they would be just as willing to live for the testimony that is theirs as to die for it, so when we find conditions that threaten the virtue and the honor and the integrity of our children we do something about it. This little mother did something about it. We got the bishop and the stake president on the job and she said: "Bishop Richards, if I have to do it, I will protect the virtue of my daughters if I have to purchase a tent and go up here on the foothills and live away from the rest of you." That is the kind of faith that will win and bring the parents out triumphant in watching over their children that have been entrusted to them.

I remember reading in *The Improvement Era* a statement about one of our good Latter-day Saint mothers over in Germany who, when the invading army came in, knowing how they ravished the women, took her two daughters up in the attic of a house almost destroyed by the bombs, and there exposed to the weather, she and the daughters remained for several days, and then when she thought it was safe she came down but left the daughters there for days to protect their virtue. God bless that mother and every mother like her

in all the world, who is willing to do all in her power to protect her children against the wickedness of this world.

We have all heard the story about Sister Mary Fielding Smith, the mother of President Joseph F. Smith, who came in from Mill Creek with a load of produce and delivered it to the old tithing office on the block east of here. The good brother in charge, knowing she was a widow and how hard it was for her to get along, hardly had the courage to let her unload that wagon at the tithing office. He said, "Take it home. You need it as much as anyone in the Church." Sister Smith said, "I can't do it. My children must know that we pay our tithing." She knew that lesson must be taught to her children. Has she been rewarded? Her son grew up to become the prophet of the Lord to preside over this great Church.

WHEN I was the bishop of a ward and we were building a meetinghouse, a little German widow came to me one day and said: "Bishop, I haven't received my allotment for the meetinghouse." I said, "No, Sister, and you aren't going to get one. If you will just care for those little children your husband left you with, we will build the meetinghouse." "Ah," she said, "Bishop, but I must be able to point to that meetinghouse and tell my children we have done our part." So I said, "God bless you, Sister, but you will have to say what your part is then," and she gave us a substantial contribution toward that meetinghouse. I have met her children as I have traveled about from place to place in this Church and have found them active, and I want to tell you she didn't cast her bread upon the water in vain, for as the prophet of old said, "For thou shalt find it after many days."

You remember what Alma did when his son, Alma, didn't walk in the ways of the Lord and went about trying to destroy the Church. He just did not give the Lord any rest about it; he took it to the Lord in mighty prayer until an angel of heaven appeared to his son, Alma, and the sons of Mosiah, and when the angel spake unto Alma and his brethren, he caused the earth to shake. They all engaged in the ministry and labored as missionaries unto the Lamanites, and one by one the sons of Mosiah refused to serve as king over the people, desiring rather that they might continue their ministry among the Lamanites.

And this is Alma's statement after his conversion:

O that I were an angel, and could have the wish of mine heart, that I might go forth and speak with the trump of God, with a voice to shake the earth, and cry repentance unto every people! Yea, I would declare unto every soul, as with the voice of thunder, repentance and the plan of redemption, that they should repent and come unto our God, that there might not be more sorrow upon all the face of the earth. (Alma 29:1, 2.)

## LeGRAND RICHARDS

The greatest sorrow upon the face of this earth is when men and women depart from the ways of the Lord, for truly the prophet hath said:

. . . the way of transgressors is hard.  
(Proverbs 13:15)

Now I want to admonish you to pray for your children, to work for your children, to do all within your power to help save them. God may not always send an angel from heaven, as he did in answer to Alma's prayer, but I want to tell you there are men and women in this Church by the thousands and tens of thousands who are as angels of heaven in the hands of God in helping to show the youth of Zion the way to eternal life.

I want to tell you just how the Lord uses some of these. One of our good brethren, who was president of a high priests quorum, and has since passed away, told me this story himself. He was working for the city. He was driving up Main Street one night and saw a boy in uniform being accosted by a wicked woman. He said: "Something said to me, 'Stop and rescue that boy.' I pulled my car off to the side of the street and went over and took that boy by the arm and said: 'You come and go with me.' The woman said, 'Oh, no you don't, he belongs to me.'" This brother said: "I will turn you over to the police," and she looked down and saw a policeman on the corner and walked away. He took that boy, sobered him up and put him in a hotel. The boy said he had never lost his virtue and said, "I don't know why I found myself in this condition." He gave the boy his name, and the boy wrote to his mother back in Virginia, and after a few days this good brother received a letter from that boy's mother, reading something like this: "I don't know why you stopped your auto and rescued my boy, save that I prayed to God that night, for him, as I had never done before, and the Lord used you as an instrument to rescue my boy."

Now if there were time I could tell you how the Lord uses these bishops and these advisers in the Aaronic Priesthood and in the Latter-day Saint girls program and the teachers in the auxiliaries of this Church in order to help the parents. So, in the words of the pageant, there are the parents at the crossroads, and the great organization of the priesthood of this Church to show youth the way.

God help both to use all their power for the salvation of our boys and our girls, I pray in the name of Jesus Christ. Amen.

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Liberty, when it begins to take root, is a plant of rapid growth.

—George Washington:  
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# Poetry

"AT HARVEST HOUR"

"—and replenish the earth and subdue it."

By Miriam W. Wright

THE field lies dull and brown, still half asleep from winter's rest,  
And seeds, unseen, await to tell which fields were seeded best.  
For weed seeds will grow weeds, and all in kind, each herb, and grass, and flow'r, And no hand has the pow'r to change the seeding, at harvest hour.

This is my life to live, today and then tomorrow,  
And each hour brings a planting time for bloom of joy or sorrow.  
When seeds mature, they will be known,  
And this life-field of mine Will show a useless growth, or goodly beauty, at the harvest time.

## HAYSTACKS

By Marijane Morris

THEY dot the fields and farms and put a mark  
Of finish upon the land. And yet, the tune That halts the yellow-breasted meadow lark Is caught and held as man and earth commune.

Now gone, the summer sun, and toil but not Spring-bottled perfume of the fresh-stacked hay.  
It is distilled in some convenient spot And loosed again when winter has its way.  
Around the hearth slow hours of dreaming when  
The hay is stacked, the cellar filled, and wood  
Defeats the drifted, frozen cold, for then The work that went before is understood.  
As those that cut and stack the hay well know,  
The earth returns full measure what we sow.

## THANKSGIVING

By Elaine V. Emans

I NEEDN'T say the names, Thanking for the good And perfect gifts He gives, For He understand— Long before He sent me Flower, tree, birdcall, Courage, laughter, you—I would cherish all.

## AUTUMN BEAUTY

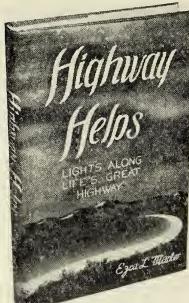
By Helen Baker Adams

WITH fog-dipped dawning came the white-throat's call Along the garden; on the sheltered wall I found a rain dove's long abandoned nest. There was the rich October sun, the crest Of great hills bent as if in silent prayer, Distant brown meadows, poignant leaf-smoked air.

White, quiet paths led me to mystery; Serene old homes revealed their history; The afterglow of evening tipped a cloud. I saw tall guardian elms stand straight and proud. So much of beauty I have seen today—I feel no need to journey far away!

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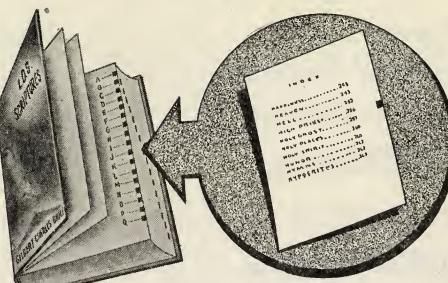
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**JOSEPH L. WIRTHLIN**

(Continued from page 735)

here impoverished. They had no money. All that they had was faith in God and their hands and minds with which to work, but yet God revealed to them the counsel that was necessary for their temporal success. That success is now represented in farms, industries, and in various forms of business which exist today.

THE pioneers did not think much of personal consequence, which is exemplified in a diary that I read some time ago of one of the Gardner brothers who accepted the gospel in Canada and after accepting it, he was most anxious to go to Nauvoo and shake the hand of the Prophet and visit with the Saints, but he arrived in Nauvoo too late. The Prophet had been murdered, but Brother Gardner visited with the General Authorities and with the Saints, and in his diary he wrote: "I know that these men are the Apostles of the Lord Jesus Christ, and I know the people that are following them are indeed Saints."

Returning to Canada he sold his property and made the long trek back to Nauvoo with his family, just in time to be driven out in the middle of winter. He spent the winter on the plains of Iowa. He finally made his way into Salt Lake Valley, where after ten years of struggle and almost starvation he wrote in his diary: "How grateful I am to the Lord, for now my family are sheltered under one roof. We have clothing, and we have food."

In the midst of this prosperity a messenger sent by the President of the Church requested him to come to his office at once. As he entered the office of President Young, he met one of the President's counselors coming out, and the counselor said to him: "Now, brother, don't you blame me for what's going to happen."

In a moment this good brother stood before President Young and the President said to him: "Brother Gardner, we are calling you on a mission to go and help settle Dixie."

This good man said: "I scratched my head, I spit upon the floor, and mentally I concluded I had had enough, but another thought flashed through my mind. The servant of God was calling me to perform duty." And he answered the President: "I'll be glad to go."

He sold his mill; he sold his farm; he sold most of his livestock and taking a few belongings and his family in a wagon made the long trek in the middle of winter to what is now St. George. And from that time on, according to his diary, he did not know very much about prosperity. He was on a mission to help build up another part of the kingdom and an interesting comment is that some of the wood that rests in the great Tabernacle organ came from trees cut by this brother in Pine Valley.

He suffered privation and many physical hardships, yet in his diary I did not find one word of complaint, rather I found the spirit of gratitude and thankfulness to God because he had found the gospel of the Lord Jesus Christ. He had a testimony that the great counselor who stood at the head of this Church was a servant of Almighty God.

By following counsel closely the pioneers achieved, and I wonder now as we leave this great conference whether or not you and I are going to follow the counsel of God's servants who have admonished us in the Spirit of the Lord as to what we should do in both spiritual and temporal matters. I think of the days in 1932-3-4-5 and 6, when the philosophy was advocated that we should destroy food, that we should cut down on our crop production, and in the midst of such advice a prophet of God stood at the crossroads, and admonished the people to continue to produce more and more and to save every pound. Oh, how I wish that the modern Pharaohs of today had listened to a modern Joseph, for had this country gone forth with its great potential strength in productivity of food, there would be enough food on hand to feed a starving world. You might ask the question: How is it possible to conserve food over a period of ten or twelve years? Well, through modern means of refrigeration and canning, and other devices, it is possible to conserve food for years. Out of our own experience in storing the Relief Society wheat we know that wheat can be kept sound for many years, based upon certain principles.

And so, had the counsel of God's servants in these days been followed there would have been no difficulty in providing enough food and other necessities of life to help a starving Europe and a suffering China. Accepting and following the counsel of God's selected and anointed should be to us the word of God in this day just exactly as was the word of God in the days of the pioneers.

I HAD related to me a rather interesting story of a humble man who lives in the state of Arizona; it is as follows: Dr. John A. Widtsoe of the Council of the Twelve had been visiting in the Snowflake Stake and among other counsel he gave to the brethren was this: "Why don't you drill wells that you might bring more of this arid land under cultivation?"

President Flake of the presidency pondered over the counsel given, and he came to the conclusion that a servant of God had spoken and that it would be wise to follow such counsel. Going to a neighboring town he endeavored to secure the services of a well driller. And the driller said, "Yes, I will drill you a well. I assume you want the usual size pipe, six or eight inches."

President Flake said: "No, I want a twelve-inch pipe."

THE IMPROVEMENT ERA

## JOSEPH L. WIRTHLIN

The well driller replied: "Man, you are foolish. There isn't enough water in this country to fill a twelve-inch pipe, and furthermore, I wouldn't take your money to drill a well of that size because it would be a waste of money." And so he refused to drill the well.

But, undaunted, President Flake went to another well driller in a neighboring community. He told the man what he wanted. The man said: "Well, it seems foolish, but nevertheless if you want to spend the money, I will drill the hole and put a twelve-inch pipe in it."

A site was selected for the well on a piece of arid land adjacent to Snowflake, Arizona, and drilling operations were commenced. After the men had drilled for a few days, a government man came along, and he said: "Mr. Flake, I think you are foolish in drilling for water here. I am quite sure that you won't find any. It is my judgment had you gone over here a short distance the possibilities are that you might have found a little water."

But again, undaunted and believing implicitly in the counsel of one of God's servants, the drilling continued and after reaching a depth of two hundred feet, a flow of water was struck in sufficient amount to fill the twelve-inch pipe up within sixty feet of the surface. The ground was broken, cultivated, and crops were planted. A pump was placed on the well, and it delivered nine hundred gallons a minute. This year the crops grown on what was arid land two years ago will pay for the drilling of the well and the pumping equipment installed.

President Flake further indicated that the volume of water has been sufficient, not only to take care of this year's crop, but also will be sufficient to irrigate a total of 175 acres.

President Flake followed the counsel of one of Christ's apostles and received the blessing for obedience rendered. Which brings us to the conclusion that we should hearken always to the voices of the prophets to the end that the windows of heaven will be open to us—spiritually and temporally.

So much for temporal counsel, but what about spiritual counsel? We have had an abundance of it during this great conference. Think if you will of the admonitions that have come to us with reference to the home, the matter of family prayers, the matter of attending that most important meeting of the whole week, namely, the sacrament meeting. Will you think of your priesthood responsibilities as servants of God? I say that every man who holds the priesthood has a responsibility that is very great, and priesthood is of no value to an individual unless he uses it in the service of God. It does not come to you as an honorary office. It comes to you that you might serve

(Concluded from page 786)

## On the Bookrack

(Concluded from page 727)  
gossip about Church matters from uninformed or unfriendly sources.

Certainly, the book does not get far "inside" Utah.—J. A. W.

I REMEMBER DISTINCTLY  
A FAMILY ALBUM OF THE AMERICAN  
PEOPLE IN THE YEARS OF PEACE:  
1918 TO PEARL HARBOR  
(Assembled by Agnes Rogers with  
running comment by Frederick Lewis  
Allen. Harper & Bros., New  
York. 1947. 251 pages. \$5.00.)

THIS pictured story of the United States during the years between the end of World War I to the beginning of World War II reveals many things about our national and private life. It indicates a United States as a land of extremes. Looking at the pictures and reading the comment, the wise reader cannot help

wondering what we are doing in this enlightened 1947 to better the conditions revealed during the lull between wars. Crime we still have; lurid movies still crowd the boards; racial intolerance is still prevalent; poverty has by no means been conquered or slums eliminated; labor unions are still much in the news.

There naturally are some good things that came from these roaring twenties and thirties: nylon hose, radio development, synthetics, but we wonder whether they outweigh the bad things weighed in the balance of what Mr. Allen writes.

"When the bombs fell on Pearl Harbor, the 23 years and 26 days of the interwar period came to an end. During that time we, as a people, had often been guilty of myopia, irresponsibility, intolerance, and insanity."

A book well worth reading and digesting, is this one, *I Remember Distinctly*.—M. C. J.

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## JOSEPH L. WIRTHLIN (Concluded from page 785)

God and assist him to consummate his plans. And, furthermore, the priesthood of God, that mantle of authority which rests upon your shoulders and mine, is not one which can be taken off on Sunday evening and left off during the week and then put on again the following Sunday morning. Your priesthood is with you wherever you may go, in the office or the field, and remember that priesthood demands of you lives that are wholly compatible with it in purity, in service, in hearkening to counsel and in keeping God's commandments.

We have received admonitions with reference to virtue, the Word of Wisdom, temple work, and missionary work. I want to say if we will hearken unto all of this counsel we will become a blessed people, for Brigham Young declared again:

If we hearken to counsel, we shall be the best people in the world; we shall be as a bright light set upon a hill, that cannot be hid, or like a candle upon a candlestick. (*Discourses of Brigham Young*, p. 219.)

Brethren and sisters, never let us forget the admonition that:

. . . to obey is better than sacrifice, and to hearken than the fat of rams. (I Sam. 15:22.)

Yes,

Give instructions to a wise man, and he will yet be wiser; teach a just man, and he will increase in learning. (Proverbs 9:9.)

I humbly pray that we can take the counsels of this great conference to heart and exemplify them in our lives, to the end that we will be a light to the world, for the Lord said to the Prophet Joseph:

. . . shine forth, that thy light may be a standard for the nations. (D. & C. 115:5.)

That is our destiny, and we can achieve it if we will follow the admonitions and the counsel of these servants of the Lord Jesus Christ. I bear testimony to you that they have all of the same rights and authority to lead the people of the world in righteousness as did Noah, Isaiah, or any of the apostles of old. I bear testimony to you that the same God who dealt with the people in the days of Noah is your God and my God, that Jesus of Nazareth was the Redeemer of the world, and the humble man who was murdered in cold blood for his testimony in Carthage Jail, Joseph Smith, was God's servant, in the name of Jesus Christ. Amen.

## EVIDENCES AND RECONCILIATIONS

(Concluded from page 745)

top, groves and fishponds. But we shall not see them here, at present."

At the time no one paid further attention to this prophecy, except that an enemy of the Church made some slurring remarks in print about Mormon architecture. The prophecy itself was forgotten.

In 1913 the Church authorized the building of a temple in Canada. The architects devised a new type of temple architecture. The building was in the form of a Greek cross, surmounted by a square room. This provided for the necessary ascending rooms in the arms of the cross and in the upper room. The architectural effect was that of a truncated pyramid or tower in the center of the building. There is an utter absence of completed towers, spires and the like. The roofs of the arms of the cross and the tower were flat.

The building was so attractive that when, soon afterwards, a temple in Laie, Hawaii, was authorized, the same form of architecture, slightly modified, was adopted. On the flat roofs, concrete flower boxes were constructed, and on each arm was built a large basin.

Then, in the summer of 1916, sixty-three years after President Young's prophecy, when the unfinished temple stood as a massive block of concrete, President Samuel E. Woolley of the Hawaiian Mission happened again to read Brigham Young's prophecy, and

was struck with the singular conformity of the Hawaiian Temple architecture with the prophecy. The upper room in the temple was in the exact center of the building, forming a truncated, or blunt tower, concrete boxes for flowers were being installed on the flat roofs, and four concrete round basins were on each arm of the architectural cross. The workmen suggested that not only should flowers be grown in the boxes, but gold fish from the streams of Laie, the village in which the temple was being built, could be kept in the basins! This could easily be done in the Hawaiian climate of perpetual summer. A person who had seen the Hawaiian Temple would be very likely to speak of it in the words of President Young. There is no need to twist the meaning of words to make the temple at Laie, Hawaii, a fulfillment of Brigham Young's prediction. The architects asserted that they knew nothing of President Young's prophecy until several years after they had planned the Canadian and Hawaiian temples. The temple is a remarkable fulfillment of prophecy.

Thus, Brigham Young meets convincingly the third requirement made of a prophet.

Brigham Young was a prophet of God. However tested, that claim remains sure. He was able to do his prophetic work by his unfaltering adherence to the restored gospel of Jesus Christ. It is a source of comfort to the Latter-day Saints that in their history, the guiding hand of God is always apparent through the men called to leadership.—J. A. W.

\**Journal of Discourses*, I:132  
\*\**Edinburgh Review*

## THORPE B. ISAACSON

(Concluded from page 736)

head of a bishop to bless him, that some of the choicest spirits that had ever been born into the world were the young people of the Church today. I am sure the writer of that article would not understand that we have four thousand choice young men and women out in the world today, paying their own expenses, gladly, to proclaim the gospel and share their testimony and their faith with those who are less fortunate. And if it need be and the Church would call upon volunteers from young men and women, it could possibly raise hundreds of thousands of missionaries to go into the world on twenty-four hours' notice.

Oh, we realize that the young people may make mistakes. Most of us have made mistakes in our lives. But may we also realize that those same young people, if they will only stay close to the Lord, the Lord will forgive his people for mistakes. I think if a father and a mother are so far away from their young people that their young people will not come to them and tell them about their problems, then there is something wrong between father and son and mother and daughter.

May the young people of this Church stay close to their Father in heaven and may time prove that the writer of that article, stating that the young people are sliding back, will be disproved without question.

I can bear testimony to the young people of the Church that the Lord will help you in all of your problems, in all of your mistakes, in all of your joys and satisfactions if you will only let him. May we humbly pray to the Lord and be so diligent that we may stay in close communion with the Spirit of the Lord and so live that the Lord can easily manifest himself unto us, so that he can feel our humility and so that we can feel his Spirit, then we can humbly say, "Speak, Lord, for thy servant heareth."

May that be our happy lot. May we truly love one another, realizing that there are thousands of men who are less fortunate than we, that we may give of ourselves and our means and our energy for those who are less fortunate. May God bless us that we may stay close to him under all conditions, I humbly pray, in the name of the Lord Jesus Christ. Amen.

Those who deny freedom to others deserve it not for themselves, and, under a just God, cannot long retain it.

—Abraham Lincoln: Letter to H. L. Pierce, April 6, 1859

Where liberty dwells, there is my country.

—Benjamin Franklin: Letter to B. Vaughn, March 14, 1783



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Pasadena, California

Dear Editors:

**T**HE Utah stamp (directly from Salt Lake City on the first day of issue) is a well-conceived memorial. . . .

Sincerely yours,  
 Grace Sayre

Dear Brethren:

I HAVE read the *Era* for many years—in fact I have been *Era* director for quite some time—and I have always enjoyed your magazine. I think your articles for young people are especially valuable. Let's have more articles like "Let's Talk It Over," and I liked "Wrapped in Cellophane" which was published in the April number.

Sincerely,  
 Irma Bihler

East Orange, New Jersey

Dear Editors:

YOUR magazine is a splendid one. I'm always proud when anything of mine appears in it. . . . I have so many more special assignments than I formerly had and they keep me pretty busy.

Helen Gregg Green  
 (Mrs. Ross Childs Loudon)

We discovered this United Press item in one of the papers on the Pacific Coast:

#### BULL RESCUED FROM HAYSTACK, NEEDLED BUT UNTHRESHED

PAYSON, Utah, Sept. 30.—(U.P.)—The welfare plan farm operated near Payson by the Nebo Stake of the Mormon Church got its prize bull back yesterday. But it was almost as tough as finding the needle in a haystack.

A group of Church members threshed the wheat on the dairy farm eight days ago. When they left, the bull couldn't be found. The farm advertised in newspapers, but no luck.

Yesterday, someone remembered the bull had been near the thresher. The crew dug into the strawstack. There was the prize bull, still chained to a stake, but apparently unharmed.

## HUMOR

### Salesmanship

"Have you any cream for restoring the complexion?" asked the faded old maid.

"Restoring, miss? You mean preserving!" the clerk said heartily and sold ten dollars' worth.

### In the Offing

"I must tell you something," said Mrs. Jones, "I believe that Sonny is becoming an adolescent." "I forbid it!" Mr. Jones roared. "That kid is joining too many of those radio clubs."

### Dear Gleaner Letter

THE "Dear Gleaner" letter which has been a monthly feature of the twenty-fifth anniversary of the organization of Gleaner Girls does not appear in the November issue. It will, however, appear in the December issue and will be written by a Gleaner Girl who has made an enviable reputation in this department.

### Slightly Understood

A young couple, wishing to announce the birth of their first child, telegraphed a friend:

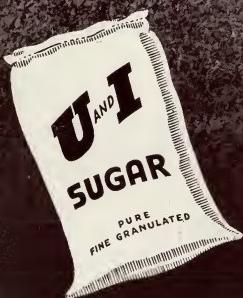
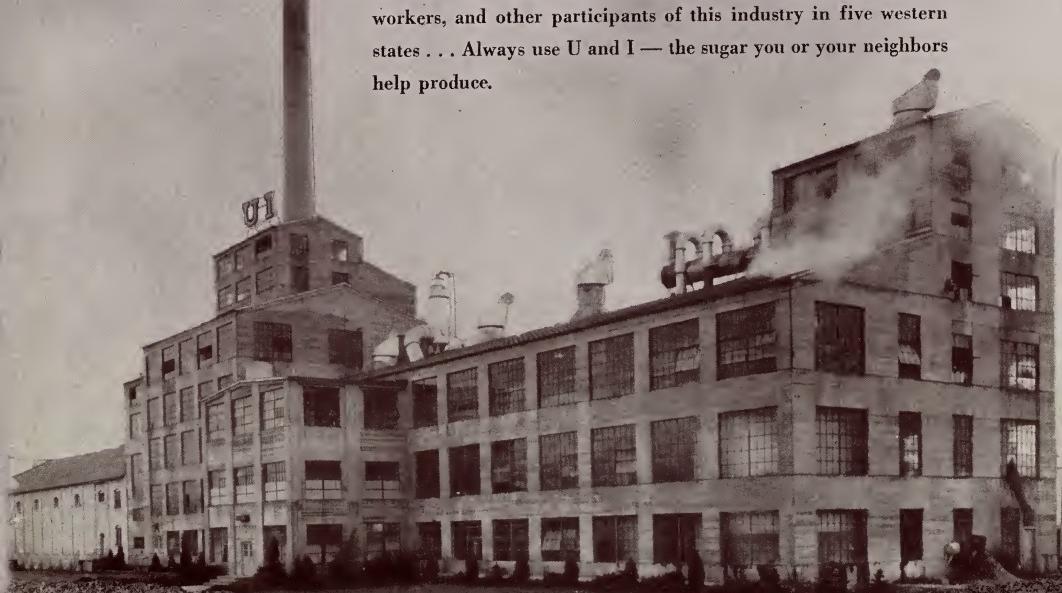
"Isaiah 9:6."

(This Biblical passage begins: "For unto us a child is born, unto us a son is given. . . .")

But the friend, totally unfamiliar with the scriptures, merely scratched his head, and said: "They've probably had a son weighing nine pounds and six ounces, but why on earth did they have to name him Isaiah?"

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